AWFULNES

OF

LING

ACT

e Sacrament

Supper.

ichelsone

Word

TO

THE RIGHT

NOVRABLE, A

NOBLE LORD,

MY LORD SCONE

Grace and Peace.

Mongst all the fiue Articles *agreed vpon, and concluded in the last Generall* Assemblie, *none is so much hated, & spoken against, as* Kneeling *at the Communion: Which thing hath mooued mee to write some thing on this Subject: partlie to performe that which to some of my Brethren I promised; partlie to justifie mine owne doing in obeying the Order*

d partly to resolue others,
much of the lawfulnesse

wered the Argumentes
r read, or heard objected,
so propounded Arguments
it the matter bee handled in
putation, yet I haue endeuou-
that imputation which BASI-
h vpon GREGORIVS NEO-
RIENSIS, euen when hee de-
certaine Speach vttered by him in
putation, against an Arrian: to wit,
he spake not δογματικῶς, but ἀγω-
νιστικῶς, not as teaching, but as striuing.
I haue eschewed the heate of a contentious
Humour, and haue laboured to write calmelie,
and modestlie: Not as some Men doe in their
Pasquils, Pamphlets, and other Writings; who
rather doe carpe at the persons of Men, than
pleade for their cause, with the weight of rea-
sons; discouering the weaknesse of their judge-
ment, and the vehemencie of their affection.

Some, I know, will blame the basenesse of
my Stile: but I haue, of purpose, written Cras-
sa Minerva, & haue eschewed Affectation:
remembring how PLATO in his time taxed

one

one POLVS; and AVGVSTVS in his MECOENAS: yea, rather remember that which was sayd to the Prophet, Write the Vision, and make it plaine vpon Tables, that hee may runne that readeth it.

And you, my Lord, haue I beene bolde to choose, that vnder your Lordships Patrocinie this small Treatise *may take courage to goe foorth into the view of the Worlde: First, because of your L. loue to the Trueth, and Religion professed in this Land, & hatred against Papistrie, and all false Religion: following therein the Foote-steppes of your Noble and Woorthie Ancestours, and Houses, from which your Lordship is moste happilie descended. Next, because of your Lordships courage, and boldnesse, in the good seruice of his Majestie, our Religious, Wise, and Learned Soueraigne. Thirdlie, because your Lordship is another* FABIVS MAXIMVS, *who will not bee diuerted from that which is lawfull and expedient, by the idle speaches of some Men, which strayne out a Gnat, and swallow a Camel, and of Women: religious in appearance, and pretending zeale, but simple, and wanting judgement, to discerne betweene thinges necessarie,*

of the substance of the worship of God, & things indifferent: which, as CALVIN *saith, are* in Ecclesiæ libertate posita, *put in the liberty of the Church: so that the Church hath libertie to alter & change them. Fourthly, because of the loue which I haue to the Name of* MVRRAY: *flowing from that speciall respect which I carry to one of that name, to whom I am more bound than I can expresse. And lastly by reason I for a long time haue had your Lordships good countenance and fauour.*

The Treatise, *I confesse, is not worthie to be shaddowed with your Lordships Name, for any either Learning or Eloquence, which is in it: but only for the matter & trueth both of the reasons propounded for* Kneeling, *and of the* Answeres *made to the* Argumentes *alleadged against it. GOD giue your Lordship many good Dayes, and an happie Ende.*

Your L. to command,

MASTER IOHN MICHAELSON.

A TABLE,

First of the Argumentes against KNEELING, which are *answered: Next, of the Argumentes propounded for* KNEELING.

ARG.

1 AGainst Kneeling: from the example of Christ.
2 From the necessitie of a Table.
3 From Christes wordes, *Take yee, Eate yee*, spoken in the plural number.
4 From these words, *Divide it among you.*
5 That kneeling hinders the hastie dispatch of the Cōmunion.
6 From the resemblance of a Feast.
7 Frō our fellowship with Christ.
8 That Kneeling is Idolatrie.
9 Frō conformity with the Papists.
10 From the abusing of Kneeling, by the Papists.

11 From

The Argumentes propounded for Kneeling.

ARG.

1 FOr *Kneeling: from lawes of thinges indifferent.*
2 *From solemne Prayer, & Thanksgiuing.*
3 *From our necessarie Meditations in the act of receiuing.*
4 *From the indifferencie of sitting.*
5 *From the change of other circumstances.*
6 *From other Gestures of Christ, in the worship of his Father.*
7 *Frō the practise of the Ancient Church.*
8 *From the testimonie of recent Writers.*
9 *From the practise of reformed Churches.*
10 *From the vnlawfulnesse of Sitting, as it is vrged.*

THE LAWFVLNESSE *Of the Gesture of Kneeling* in the act of receiuing the Lordes Supper.

Like as the people whome God deliuered from the Bondage of the *Ægyptians*, murmured at the redde Sea, & in the Wildernesse, sundrie and diuerse times, without anie just cause giuen vnto them: Euen so, manie amongst vs, (as it is more than manifest) doe murmure against Kneeling at the receiuing of the Lordes Sup-

Supper, without anie reason. And as
, the Apostle *Iude* obserued in his time,
ſ. 16 that men, without cause, were mur-
murers, and complainers: So it is an
easie matter to marke great murmu-
ring, and complaining, in these our
dayes, against the Actes of the last Ge-
nerall Assembly; and especially against
the Act, anent the humble, and reue-
rent Gesture of Kneeling, to bee vsed
the time of receiuing the Sacrament
of the Bodie & Blood of Iesus Christ.
For manie exceptions are taken, and
great opposition is made, against the
Gesture of Kneeling, notwithstanding
of his Majesties pleasure, in requiring;
and authoritie, in ratifying, and autho-
rizing the sayde Act, and Gesture of
Kneeling.

And not onelie are men bolde to
contemne the authoritie of his Maje-
stie, (whom learned & religious Stran-
gers doe reuerence, and admire) by re-
fusing to obey in their owne persons:
but in that, that they bitterlie inueigh
both publicklie, and priuatelie, against
them who are obedient, calling them

Tem-

Temporizers, such as are fallen from the trueth, and laying vpon them the imputation of Idolatrie. It is true of them which *Salomon* sayeth, *There is that speaketh wordes like the prickinges of a Sworde.* And, *There is a Generation whose Teeth are as Swordes, and their jawes as Kniues.* They are like to them of whome *Dauid* speaketh, *My soule is amongst Lyons, I lie amongst the Children of Men, that are set on fire; whose Teeth are Speares, and Arrowes; and their Tongue a sharpe Sworde.* And of whome the Apostle *Peter* speaketh, *They despise Gouernment: they are presumptuous, and stand in their owne conceite, and feare not to speake euill of them that are in Dignitie.* But it is a true saying that Sainct *Augustine* hath, *Conscientiam malam laudantis praeconiam non sanat, nec bonam vulnerat convicium:* that is, The flattering speaches of one praysing, doe not heale an euill conscience, neither doe rayling words wound a good conscience.

Prov.12

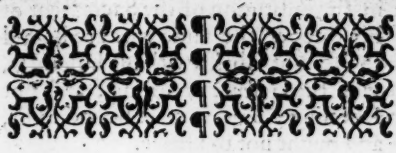
Prov.30

Psal.57

2.Pet.2

And because I am one of those, who are hated, reproached, barked at, and per-

perſecuted with deſpitefull ſpeaches, for mine obedience, I will pleade for the juſtice of the cauſe which I ſtand for: firſt, ſhewing the feebleneſſe of their Argumentes, who are Enemies to Kneeling: and then, by cleare Argumentes, diſputing for the lawfulneſſe of it.



ARGVMENTS *Against Kneeling* anſvvered.

ARGVMENT I.

THE firſt Argument, vſed againſt Kneeling is taken from the example of Chriſt, and his Apoſtles. Chriſt, and his Diſciples, ſate at a Table, when hee inſtituted the Sacrament: *Ergo*, wee ſhould ſit, and not kneele. The Argument muſt haue this forme; What Geſture Chriſt with his Diſciples vſed

in the institution of the Sacrament of his Supper, the same wee are bound to vse: But Christ, with his Disciples, vsed the Gesture of Sitting, and not Kneeling: *Ergo*, wee are bound to sit, and ought not to kneele.

I answere: First, this Argument is as well against Standing, or Going, vsed by the *French* Churches, as against Kneeling. Secondlie, I denie the Major: for no reason can binde vs to the imitation of Christes Gesture. When Christ preached, hee vsed the Gesture of Sitting. In the fifth Chapter of Sainct *Matthew* it is written, that *hee went vp into a Mountaine: and when he was set, his Disciples came vnto him. And hee opened his Mouth, and taught them.* And in the twentie and sixth Chapter of *Matthew*, Christ sayde to them who came with *Iudas* to take him, *I sate daylie with you, teaching in the Temple.* And in the fourth Chapter of Sainct *Luke* it is sayde, that when Christ preached at *Nazareth*, hee stoode vp, and read his Text, and then sate downe, and preached vnto them.

Shall

Shall a man then reason after this manner, What Gesture Christ vsed, when hee preached, Ministers must vse the same, when they preach? But Christ vsed to sit: *Ergo*, Ministers are bound to sit; and ought not to stand, when they preach? They who thinke this a good Argument for the Sacrament, will thinke it an euill Argument for Preaching: But if it haue no force in the one, neither can it haue anie in the other.

Perkins, in his Exposition of Christs Sermon in the Mount, moueth this question; Whether wee may not preach sitting, as Christ did? And he aunswereth, That if it were the custome of our Church, wee might lawfullie doe it. And then hee addeth; For these Gestures (sayeth hee) bee indifferent in themselues.

And if wee shall bee bound to the imitation of Christes Gesture vsed at his Supper; by as good reason we shall bee bounde to the circumstances of time, and place, besides other circumstances: that is, to celebrate the Com-

munion after Supper, and in a priuate House, after Christes example.

To this some doe aunswere, That these circumstances were occasionall, by occasion of the Passeouer; and were chaunged by the Apostles. But I replie, That it is manifest by the Scripture, that these circumstances were retained by the Apostles, and not chaunged.

Act. 20. 7. 8. It is cleare, by the Actes of the Apostles, that at *Troas Paul* celebrated the Sacrament of the Lordes Supper at night.

1. *Corin.* 11. 21. The custome of the Church of *Corinth,* was to giue the Communion after supper. And this is obserued by the Writers of the Centuries. The Apostles preached in the Temple of *Hierusalem,* and in the Synagogues of the *Iewes*: but wee cannot finde, that at anie time, either in the Temple, or in anie of the Synagogues, they did celebrate the holie Communion, but onelie in priuate Houses. And therefore, if examples of circumstantiall thinges shall binde vs to imitation, the

Cent. 1. *Lib.* 2. *Cap.* 6.

circum-

circumstances of time, and place, shall binde vs more than the manner of Gesture, whereof wee haue no example in the practise of the Apostles.

Thirdlie, I denie the *Minor*: for Christ, and his Apostles sate not the time of the eating of the Passeouer, after our manner of sitting. They kept the forme which then was in vse amongst the *Iewes*, and other Nations, when they did eate. Their manner was to lie, rather than to sit. And therefore Sainct *Matthew* hath the word ἀνέκειτο; and sainct *Marke* the participle ἀνακειμένων, and sainct *Luke* hath the word ἀνέπεσε: whereby not sitting, but lying is signified.

Aristotle distinguisheth these three, ἀνακεῖσθαι, ἑστάναι, and καθῆσθαι, to lie, to stand, and to sit. Of which three the first is attributed to Christ, and his Apostles, and not the last. *Cat. cap. 7.*

When the Gospell speaketh of Christes sitting, it hath other wordes. The fifth of *Matthew* hath καθίσαντος αὐτοῦ, when hee was set. The

twentie and sixth of *Matthewe* hath ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, I sate teaching in the Temple. The fourth of *Luke* hath ἐκάθισε, hee sate downe. Againe, it is written in the fifteenth Chapter of sainct *Matthew*, ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ, hee went vp into a Mountaine, and sate downe there. But after, in the same Chapter, when the mukitude was to eate of the seauen Loaues, and of the Fishes, Christ commaunded them ἀναπεσεῖν ἐπὶ τὴν γῆν, to fall, or laye themselues downe vpon the ground.

Manie, amongst vs, doe imagine, that Christ, and his Apostles, sate vp, at an high Table, as wee doe at Dinner or Supper: but they may as well imagine, that the foure thousand Men, besides Women, and Children, did sit at Tables in the Mountaine. For true it is, that the word which the holie Ghost vseth, to expresse the position of their Bodies the time of their eating, is attributed vnto Christ, and

his

his Apostles, when they ate the Passeouer, *Luke* 22.

And if it should bee graunted, that Christes Gesture must bee imitated, and that his Gesture at the Passeouer was sitting properlie; yet there is no sure warrand, that Christ did continue the same Gesture at his Supper. The Euangelistes make no mention of it. It is but a weake warrand, that some doe ground vpon these wordes, *As they did eate, IESVS tooke the Bread, &c.* (*Matthew* 26. *vers.* 26. and *Marke* 14. *vers.* 22.) For *Luke* (*Chap.* 22. *vers.* 19.) and *Paul* (1. *Cor.* 11. *vers.* 24.) must bee heard to interpret the speach of *Matthewe* and *Marke*, who plainelie shew, that Christ did not institute the Sacrament of his Supper at that same instant time when as they were eating the Supper of the Passeouer: but after that they had supped. And howe long after Supper, it is not expressed, onelie sainct *Paul* sayeth, it was in the night. Neyther doeth the Apostle sainct *Paul*, when hee setteth downe

the institution of the Sacrament, speak one worde of sitting; albeit hee did faythfullie deliuer that which hee had receiued of the Lord.

So then this Argument, beeing false, both in the Proposition, and in the Assumption, can haue no force.

ARGV-

ARGVMENT II.

THE Seconde Argument, is taken from the alleadged necessitie of a Table. If a Table bee necessarie, sitting also must be necessarie. The former is true: therefore the other is also true.

I aunswere, that neither the *Major*, nor the *Minor*, of this Argument, is true. Against the *Major* the instance of the practise of the *French* Churches is a sufficient exception. For albeit the reformed Churches in *Fraunce* haue their Communion Tables, whereon the Elementes are placed; yet the Communicantes doe not sit thereat: but receiue, a few number together, standing on their feete; or passing by, and quicklie giuing place to others.

The

The Ministers in *England*, who are aduersaries to Kneeling, do not bring the Communicantes to sit together at a Table; but themselues departing from the Table, walke from person to person, and deliuer the Bread, and Cup vnto them. So that although the necessitie of a Table were granted, yet the practise, both of the *French* Churches, and of *English* Ministers, (friendes in this cause vnto them, who vse this Argument) doeth argue, that the sitting of the Communicants, Ministers, & people together at a Table, is not necessary.

In like manner, I denie the *Minor*: for a Table is not necessarie, howsoeuer it be expedient. The Sacrament is called the Lordes Table, because that Christ being at the Table, where he did eate the Passouer, did institute the Sacrament: likeas it is called the Lords Supper, because of the time, when hee instituted the same. The time is not necessarie, howsoeuer the Apostle doeth giue it a name from the time: so a Table is not necessarie, albeit

1.Cor. 10.

1.Cor. 11.

beit it haue the name of a Table. *Musculus* sayeth, *Mensa illa parata fuerat ad edendum vetus Pascha, nec habebat novum ritum, qui novi esset Testamenti mysteriis celebrandis destinatus, ac posteris esset exemplivice propositus.* That Table was prepared for the eating of the olde Passeouer: neither had it anie newe Rite, which should bee destinated to the celebrating of the mysteries of the New Testament, and proponed for an example vnto the posteritie. And after, *Quare non sic pueriliter desipimus, ut quod Dominus Mensæ accubitu, per occasionem veteris Paschatis, in hac est Sacramenti istius institutione usus, ad hoc esse factum existimemus, ut normam nobis, & exemplum ad novi Paschatis communicationem accumbendi præscriberet; quemadmodum nec in eo nobis posita lex est, quam sequamur, quod non mane, sed vesperi Sacramentũ hoc instituit.* Wherefore, wee are not so childishly foolish, that because the Lord in the institution of this Sacrament vsed sitting at a Table, by occasion of the olde Passeouer, we should thinke that it was done for this ende, to prescribe to vs a rule, and

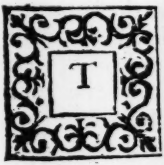
Loc. com. de cœna Dom.

example

example of sitting at the Communion of the newe Passeouer; like as there is no law giuen to vs, which wee must sollowe, that hee instituted this Sacrament not in the morning, but in the euening. So *Musculus* doth denie plainlie, that either a Table, or sitting, is necessarie.

I may adde farther, that in the dayes of the first ten Persecutions, when Christians, both Pastors and people, were scattered in Desartes, and forced to hide themselues in Caues, and Dennes; as they wanted not the comfort of the word preached vnto them now and then, so they wanted not the comfort of the Sacrament of the Bodie and Blood of Iesus Christ: And yet I hope it shall bee granted, they could not haue their Tables prepared with seats for their commodious and easie sitting.

ARGVMENT III.



THE third Argument concludeth not directlie against Kneeling, but against the giuing of the Bread by the Ministers hād vnto the Communicantes particularlie. The Argument is taken from the wordes of Christ, spoken in the plurall number, *Take yee, eate yee.* Hee sayde not, *Take you, eate you: Ergo,* the Minister should not giue it to euerie one particularlie.

The Argument followeth not: for Christ first spake to his Disciples generallie, *Take yee, eate yee, this is my Bodie, which is broken for you: doe this in rememberance of mee*: and then hee gaue the Bread to them particularlie.

It is

It is true, that *Matthew* and *Marke* say, *Hee tooke the Bread: and when hee had giuen thankes, hee brake it, and gaue it to the Disciples, and sayde, Take, eate, &c.* But who will say, that hee gaue the Bread before it was a Sacramentall Bread? *Augustine* sayeth, *Accedat verbum ad elementum, & fit Sacramentum:* Let the worde bee added to the Element, and it becommeth a Sacrament. Christ therefore spake the worde of Prayer, Precept, and Promise, before hee gaue the Bread to his Disciples.

Christ gaue the Bread to his Disciples otherwise than the Disciples gaue the fiue Loaues, and the two Fishes, to the fiue thousand Men, with Women, and Children: For they did onelie set the Loaues (beeing broken by Christ) with the Fishes, before the multitude. But Christ, with his owne hand, gaue the Sacrament to his Apostles, one by one; which thing easilie in a short time hee might haue done.

Matth. 14. 19. Marke 6. 41.

Musculus, speaking of the Bread, sayeth, that *Singulis dedit suam unicuique partem*: that is, Hee gaue vnto euerie one

Loc com. de cœna.

one of them his owne parte. But, touching the Cuppe, it is objected, that Christ sayde, *Drinke yee all of it.*

This is a good Argument against the Papistes, who depriue the Laykes of the Cuppe. And *Musculus* gathereth out of this speach, that when Christ did institute the Sacrament of his Supper, hee vsed but one Cuppe, which hee gaue to his Disciples; out of the which they all dranke. And hee thinketh it the best forme, to vse but one Cuppe. *Pulchre tamen,* sayeth hee, *ad significandum unius, & ejusdem sanguinis mysterium, unde ex æquo potant fideles omnes, unius poculi usus facit:* that is, Notwithstanding the vse of one Cuppe maketh much to signifie the mysterie of one, and the same Blood, whereof all the faythfull doe drinke alike. Yet hee addeth, that he will not condemne the custome of those who vse moe Cuppes in the Lordes Supper, because of the multitude of Communicants.

But what Argument is this? Christ before hee gaue the Cuppe, sayde, *Drinke yee all of it: Ergo,* hee did not giue

it to

it to euerie one of them seuerallie. And if it were graunted, that Christ gaue the Cuppe to him onelie who was nearest vnto him, shall it follow, that this forme onelie is lawfull? Beza sayeth,
Epist. 2. *Num igitur peccare dicemus Ecclesias, apud quas non alii aliis Sacramenta tradunt, sed ex Ministri, vel Diaconi manu sigillatim omnes accipiunt?* that is, Shall wee thinke that those Churches doe sinne, where they giue not the Elementes one to another; but doe all receiue, one by one, from the hand of the Minister, or Deacon? And hee addeth, *Quoniam ipsa sumptio, non autem sumendi modus præcije præscribitur:* that is, Because the taking it selfe, and not the manner of the taking, is precisele prescribed.

Institut. Lib. 4. Cap. 17 Sec. 43. Also Caluin sayeth, *Cæterum quod ad externum actionis ritum spectat, in manum accipiant fideles, nec ne: inter se dividant, an singuli quod sibi datum fuerit edant: calicem in Diaconi manu reponant, an proximo tradant: Panis sit fermentatus, an azymus: Vinum rubrum, an album: nihil refert:* that is, But concerning the externall rite of the action, whether the faythfull take it in

it in their hand, or not: whether they diuide it amongst them, or euerie one eate that which is giuē to them: whether they put the Cuppe againe into the hand of the Deacon, or giue it to him that is nearest: whether the bread bee vnleauened, or leauened: the wine redde or white, it is no matter.

I will passe by two exceptions taken against Kneeling, or two alleadged breaches of the Institution, as not woorthie of an answere; because they are nothing but two forged calumnies. First, that Kneeling taketh away the breaking of the Bread. Next, that Kneeling taketh away the wordes of promise, *This is my Body*; and turneth them into a prayer. For it is manifest in their practise, who haue obeyed the Act made anent Kneeling, that they vse both the breaking of the Bread, & the wordes of promise, before the giuing of the Bread. And in the time of the giuing of the bread and cup particularly, if the Minister shall say, *The body of our Lord IESVS, which was giuen for thee, preserue thy body and soule, vnto*

euerlasting life: and, *The blood of our Lord Iesus Christ, &c.* what doth this derogate from the wordes of promise, or enunciatiue words, spoken before? *Perkins*, in his principles, asketh this question, *What meaneth*, saith he, *the bread and wine, the eating of the bread, and drinking of the wine?* And he answereth, *These outward actions are a second seale, set by the Lords own hand vnto his couenant: & they doe giue euery receiuer to vnderstand, that as God doth blesse the bread & wine, to preserue & strengthē the body of the receiuer; so Christ apprehended & receiued by faith, shall nourish him, and preserue both body and soule vnto eternall life.* If this bee true, that this learned man saith; as it is most true; then it is lawful for the Minister to stir vp the receiuer to be mindfull of this: yea, and to pray for him, that the bodie & blood of Iesus Christ may thus be profitable vnto him.

ARGV-

ARGVMENT IIII.

HE fourth Argument, is alſo againſt the giuing of the Bread and Cuppe to euerie one, by the hand of the Miniſter. There ought to bee a diſtribution amongſt the Communicantes: that is, they ought to diſtribute the Bread and Cuppe amongſt themſelues; one giuing to another: Firſt, becauſe Chriſt ſayde, *Take this, and diuide it amongſt you:* And ſecondlie, becauſe it nouriſheth loue, and is a bonde of vnion, after the cuſtome vſed in common Feaſtes. Luke 22 17

I aunſwere, It is true, there ought to bee a diſtribution: that is, the Miniſter ought to diſtribute the Bread

and Cuppe to the Communicantes: But that the Communicantes ought necessarilie to distribute one to another, that I denie.

FENNER, in his SACRA THEOLOGIA, distinguisheth the externall actions of the Lordes Supper, in the actions of the Minister, and actions of the receiuer. The Ministers actions he diuideth in those which belong to the Bread, and those which belong to the Cuppe. The Ministers actions, touching the Bread, sayeth hee, are, after thankesgiuing, to breake the Bread: and when hee hath broken it, to giue it, saying, *Take yee, eate yee, this is the Bodie of Christ.* And touching the Cuppe, to powre out the Wine, and to giue it to all, saying, *Drinke yee all of it, this is the Blood of the New Testament, which is shed for manie.* Againe, the externall actions of the receiuer, touching the Bread, sayeth hee, are, to take it reuerentlie, and to eate: and touching the Cuppe, to take it, and to drinke of it. Hee speaketh not one worde of anie distribution to bee made by the Communicants.

cantes. To distribute, and to giue the Sacrament, belongeth to the Minister, who representeth Iesus Christ, who giueth himselfe, with all his benefites, vnto vs.

It is objected, that Christ sayde to the Communicantes, *Take this, and diuide it amongst you, Luke 22. vers. 17.* I aunswere, These wordes are spoken of the Cuppe of the Passeouer, as it is euident by the order of the Text. The Cuppe of the Lords Supper followeth after, in the twentieth verse of the same Chapter. And howsoeuer some doe thinke, that these wordes are spoken of the *Eucharistical* cup, yet the text is plaine against them. Which thing *Beza* did see clearlie, when hee proponed his conjecture, or gessing, of the transposition of some verses in the Text.

It is objected, that these wordes can not bee spoken of the Paschall Cuppe, because Christ addeth in the next verse, *I say vnto you, I will not drinke of the fruite of the Vine, vntill the Kingdome of God bee come.* This cannot, as is al- Luke 22 18

leadged, bee spoken of the Cuppe of the Passeouer; because *Matthewe* and *Marke* declare, that Christ spake the same wordes of the Cuppe of the Sacrament of his Supper.

Matth. 26. 29. Marke, 14. 25.

To this *Piscator* maketh aunswere, *Nihil est absurdi, si statuamus eadem verba bis dicta esse: semel quidem de poculo Paschali, deinde iterum de poculo cœnæ novæ:* that is, It is no absurde thing, though wee thinke that the same words were spoken twise; once of the Paschall Cuppe, and the seconde time of the Cuppe of the New Supper.

Piscat. Schol. in Mat. cap 26. ver. 29.

Againe, it is objected, if Christ spake in the first place of the Paschall Cuppe, howe did hee keepe his promise, seeing that hee dranke of the Fruite of the Vine in the Cuppe of his Supper? I aunswere: First *Musculus* doubteth, if it may bee affirmed, that Christ himselfe did eate and drinke of the Sacrament of his owne Bodie and Blood: albeit *Chrysostome* was of that judgement, and *Ierome* also, whose wordes are cited by *Gratian*, *Sed Dominus ipse convivia, & convivium: ipse comedens,*

De consec. dist. 2. can. nec Moses.

medens, & qui comeditur. Secondlie, Christ did not breake his promise, albeit hee dranke of the Cuppe of the New Testament, after that he dranke of the Paschall Cuppe. For first of the Paschall Lambe hee sayde, *I haue earnestlie desired to eate this Passeouer with you, before I suffer: for I say vnto you, henceforth I will not eate of it anie more, vntill it bee fulfilled in the Kingdome of God.* Luke 22 vers. 15. 16.

Next, of the Paschall Cuppe, it followeth, that hee tooke the Cuppe, and gaue thankes, and sayde, *Take this, and diuide it amongst you: for I say vnto you, I will not drinke of the Fruite of the Vine, vntill the Kingdome of God bee come.* Vers. 17 18 Where Christ telleth them, that that was the last Passeouer that he was to eate with them: as *Beza* obserueth well in his small Notes. And so albeit hee dranke after of the Cuppe of the Newe Testament, making the like promise of it, that was no breach of promise in him.

But what if it should bee graunted, that these wordes are spoken of the Sacramentall Cuppe? it will not followe that the Communicantes should

giue the Cuppe, and consequentlie the Bread also one to another: For *Diuide it amongst you*, is none other thing, but that which is sayde in *Matthew*, *Drinke yee all of it*. And the meaning is, that one should not drinke all, as the Priest doeth in the Masse; but that euery one must drinke of the Cuppe, as well as eate of the Bread.

This *Caluin* did well perceiue: *Dico priuatas Missas*, sayeth hee, *cum Christi institutione ex diametro pugnare, ideoque esse sacræ cœnæ profanationem, quid enim mandauit nobis Dominus? nonne accipere, & diuidere inter nos? qualem mandati observationem docet Paulus? nonne fractionem panis, quæ communio sit corporis & sanguinis? quum igitur unus sine distributione accipit, quid simile est?* that is, I affirme, that priuate Masses doe crosse-wayes fight against the institution; and that therefore they are an impious profanation of the sacred Supper: For what hath the Lord commaunded vs? is it not to take, and diuide amongst vs? What manner of keeping of the Commandement doeth *Paul* teach? is it not the breaking of the

Institut. Libr. 4. cap. 18. §.

the Bread, which is a communion of the Bodie and Blood? therefore, when one receiueth, without diuiding, what similitude is there?

Caluin findeth fault with the Masse, and with the Priest, that eateth and drinketh all; and doeth not diuide the Bread and the Cuppe.

There is a two-folde distribution: the Minister distributeth, and diuideth the bread and cuppe, by breaking the bread, and by giuing the bread and cuppe to the receiuers. The communicantes doe distribute and diuide by receiuing euerie one his owne parte of the bread, & of the cup. They are not to distribute by giuing one to another: *Fregit, & dedit Discipulis*, sayeth *Musculus: Fregit ipse sua manu Panem, ac fractum à se dedit Discipulis: non dedit illis integrum, & ab ipsis frangendum, sed à se fractum Panem: non dedit ut ipsi distribuerent, sed ut à se distributum acciperent, & ederent*: that is, Hee brake it, and gaue it to his Disciples: hee brake the bread himselfe, with his owne hand: and when hee had broken it, hee gaue it

Loc. com. de cœna.

to

to his Disciples : hee gaue not the bread vnto them whole, and to bee broken by them, but beeing broken by himselfe : hee gaue it, not that they might distribute it, but that they might take it, and eate it, beeing distributed by himselfe.

And where it is alleadged, that the distribution made by the communicantes doeth nourish loue; I answere, first, that the Primitiue Church had another meane to nourish loue and charitie: they had their Loue-Feastes, whereof TERTVLLIAN maketh mention : and not hee onelie, but also the Apostle PETER, in his second Epistle, chap. 2. vers. 13. and IVDE, in his Epistle, at the twelfth verse. Which Banquets they kept, (both Rich and Poore together) either after the eating of the Lordes Supper, as GVALTER thinketh, or before the Lordes Supper, as PERKINS affirmeth. Of which Feastes PERKINS, in his Exposition vpon IVDE, writeth in this manner: In the Primitiue Church, sayeth hee, it was a custome, and manner, to haue

Gualt. in 1. Corin. 11. hom. 58.

a Feast

a Feast before the Lordes Supper; made by the communicantes; vnto the which some brought Honey, some Bread, some Wine, some Milke, &c. and euerie one, according to their abilitie, contributing something thereunto. These were heere meant, and called, Loue-Feastes; because they were heerein to testifie their mutuall loue amongst themselues: also to the Poore, who heereby were relieued: and to the Ministerie it selfe, which was by these Feastes partlie sustained. Thus much sayeth PERKINS.

Next, I answere, that the Sacrament it selfe, as it is giuen by the hand of the Minister, is, as AVGVSTINE calleth it, *Vinculum charitatis*, the bond of charitie. And therefore sainct PAVL sayeth, *The cuppe of blessing, which wee blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the bodie of Christ? For wee beeing manie, are one bread, and one bodie: for we are all partakers of that one bread.* 1.Corin. 10.

Hee that first deuised this Argument,

ment, taken from the manner of common Feastes; wherein men, in token of loue, vse to cut, and carue, and to giue, and drinke, one to another; hath had his minde in *Patinis*: not in the Heauen, but in the Earth: and hath not well distinguished the heauenlie Banquet, from earthly Feasts.

ARGV-

ARGVMENT V.

THE fifth Argument concludeth, that Kneeling is a breach of the institution, because it hindereth the quicke and hastie dispatch of the seruice of the Lords Supper: so that such great numbers cannot communicate in one day, as otherwise they may, by sitting, and reaching the bread, and cuppe, one to another: and so populous congregations are made to receiue in moe dayes, where they might otherwise receiue in one.

I aunswere, What is eyther the necessitie, or expediencie, of so hastie dispatching that holy seruice? *Sat ti-*

ti, si

τὸ, *si sat bene* : that which is well done, is soone done. An vnskilfull Painter shewed his worke vnto *Apelles*, glorying, that hee had done it in a short time. *Apelles* made him this answere, Although that thou shouldest holde thy Tongue, the Worke it selfe telleth mee, that thou hast done it in haste.

It is objected, that *Paul* sayde, (1. *Corint. chap.* 11. *vers.* 20.) *When yee come together*, ἐπὶ τὸ αὐτὸ: *Ergo*, a whole particular congregation should cmmunicate at one time.

The Argument followeth not. Our Diuines vse this place against priuate Masses: and out of this place they doe conclude, that the Supper of the Lord should not be celebrated but *in Conventu Ecclesiæ*, in the Congregation, and meeting of the Church: but they do not conclude, that a whole Church should be met, and that all that are assembled should at that same time communicate.

Againe it is objected, that albeit all the

the faythfull cõmunicate with Christs body spiritually: yet they only communicate sacramentally; who haue their communion sealed by the outward action of eating of one sacramentall Bread.

I answere: It is indeed Bellarmines distinction, in defence of priuate Masses; that albeit the Priest only doe communicate sacramentally, yet the rest, that are present, doe communicate: spiritually. But shall it follow, that such as doe not communicate at one Table, or in one day, they doe not cõmunicate sacramentally? The seale of our communion is the eating of one Bread, and drinking of one cup, albeit it be done at sundrie Tables, vpon sundrie dayes; yea, and in sundry Parishes. Iesus assembled only the twelue, when he gaue the communion: the seuentie Disciples were not present; they did communicate with the Apostls after Christs ascension.

Bellar. de Missa. Lib. 2 Cap. 9

It is moreouer objected, that Paul said, *When yee come together to eate, tarrie one*

1. Corin. 11, 33

one for another: what can hence be concluded? shal all the congregation communicate at one Table together, or vpon one day? this Text is alleadged impertinently: for these wordes are spoken by the Apostle to redresse a certaine abuse, which was in the Church of *Corinth:* and they haue this meaning, as *Piscator* doeth expound them, Let not the Rich take their own supper before, but tarrie for the Poore.

ARGV-

ARGVMENT VI.

THE ſixth Argument is, That Kneeling taketh awaye the reſemblance of a Feaſt: becauſe that Gueſts, inuited to a Banquet, kneele not, in the act of banquetting: no, not at the banquet of a Prince.

And to prooue, that the Sacrament ſhould bee like a common Feaſt, the Argument is taken from the name of a Supper, which is giuen vnto it. But this reaſon is friuolous: for the Sacrament is called a Supper, onely becauſe of the time when it was inſtituted, and not becauſe of anie reſemblance, or ſimilitude, of a common ſupper.

But to aunswere the Argument, I denie that eyther Kneeling doeth take awaye, or that Sitting doeth giue the resemblance, or similitude, of a common Feast.

The Analogie betweene the two standeth chiefelie in this, that like as in a common Feast men doe eate, and drinke, and make merrie: euen so in receiuing the Sacrament, men must eate, and drinke spirituallie, and stirre vp the spirituall joye of their soules.

Their feasting is inwarde, in the conscience: which albeit it shoulde bee at that time chiefelie, yet it shoulde not bee at that time onelie. For seeing that CHRIST, our Passeouer, is sacrificed for vs, (as the Apostle sainct PAVL writeth to the *Corinthians*, in his first Epistle, and the fifth Chapter, at the eight verse,) let vs keepe the Feast; not with olde leauen, but with the vnleauened bread of sincerritie and trueth. And this wee ought to doe all the dayes

of

of our life. Yea, this feasting shall bee in the greatest solemnitie, and in the highest degree kept in the Heauen, when the Marriage of the Lambe shall come, (as it is written in the Reuelation of sainct *Iohn* the Diuine, in the nineteenth chapter, at the seuenth, eighth, and ninth verses,) and his Wife shall make herselfe readie, and when they shall bee blessed, which are called to the Lambes Supper.

And truelie, there is great difference betweene the spirituall Feast of the sacrament, and a common corporall banquet: for hee who doeth intertaine thee in a corporall banquet, though hee bee a Prince, hee is but a man; and his intertainement is of thinges earthlie, seruing for the bodie; and in no case doeth hee giue himselfe to bee thy foode, &c. But hee who doeth intertaine thee in that spirituall Feast, is Iesus Christ, God and Man: his intertainement is spirituall, seruing for the soule: yea, and hee giueth himselfe to bee thy soules

foode. And *Caluin* (*Institut: Lib. 4. cap.* 18. 12.) will haue vs to thinke, *Domini, non hominum, cœnam esse*: that it is the Supper of the Lord, and not of men.

There must bee an other inwarde gesture in thine heart, when thou feastest with Christ Iesus, than when thou feastest with a mortall man. And if a different gesture in thine heart, why not also in thy bodies?

ARGV-

ARGVMENT VII.

THE ſeuenth Argument is, That Kneeling taketh away that honour which Chriſt hath giuen vs, in vouchſafing to haue a fellowſhip with vs, and to intertaine vs as his Gueſts.

This Argument is almoſte coincident with the former; and both doe ſmell vehementlie of Arrianiſme. The Confeſſion of the Reformed Churches of POLONIA, doeth allow ſtanding, or kneeling, at the receiuing of the Lordes Supper; but forbiddeth ſitting, becauſe of the *Arrians*, who doe ſit, refuſing to giue vnto Chriſt that worſhip which is due vnto God.

The fellowſhip which we haue

with Christ, and by him with God the Father, cōsisteth neither in sitting, nor standing, nor kneeling: but is spirituall, by a true, and liuely fayth, whereby we are partakers of Christ, and of all his benefits; that same spirit being in vs, which is in Christ. This fellowship is promised in the Euangel, and is as well sealed by the sacrament of baptisme, as by the Lords Supper. And is it reason, that because we haue a fellowship with the Father, therefore we should not bowe our knees vnto him? is it reason that because we haue a fellowship with Iesus Christ, and a coheirship, therefore we should thinke our selues his equals, and refuse to worship him? doest thou not worship Christ, when thou sittest at the Table with thine head vncouered? why mayest thou not as lawfully kneele, as vncouer thine head? The foure and twentie
Revel. 4 Elders, which *Iohn* sawe sitting round about the Throne, cloathed with white rayment, with Crownes of Golde on their heads, haue a greater

fel-

fellowship with him that sitteth on the throne, than we haue in this life: yet notwithstanding *Iohn* sawe them fall downe before him that sate on the Throne, and worship him that liueth for euermore.

But it is objected, that sitting at the Lords Table doeth resemble our coheirship with Christ in the Heauens; whereof Christ speaketh, *Therefore I appoynt vnto you a Kingdome, as my father hath appoynted to me, that yee may eate and drinke at my Table in my Kingdome, and sit on seates, and judge the twelue Tribes of Israel.* Luke 22 29

I answere first, that Christ did not institute his Supper to resemble to vs that glorie that shall be reuealed. He did institute the Sacrament in rememberance of his death, *Doe this*, said he, *in rememberance of me.* And sainct *Paul* sayde, *As often as yee shall eate this bread, and drinke this cuppe, yee shewe the Lordes death till hee come.* Wee remember thinges by-past: wee doe not remember, but fore-see, and hope, things that are to come. *Memoria non est futurorum,* Mat. 26 Mar. 14 Luke 22 1. Corin. 11 Aristot.

vorum, nec præsentium, sed præteritorum tantum.

Secondlie, if the sitting of the Apostles, with Christ at Table, when hee instituted the Sacrament, was a type of their glory with him in the Heauēs, then it followeth, that his sitting with them was also a type of his glorious Exaltation in Heauen. But it is true, that hee was with them at that time as a seruant, and as one that did minister vnto them: as he witnesseth himselfe, *I am amongst you, as hee that serueth.* And therefore it followeth, that their being with him, did not resemble their fellowship and coheirship with him.

Luke 22.27.

ARGV-

ARGVMENT VIII.

THE eighth Argument is, That kneeling at the receiuing of the Communion, is Idolatrie, and therefore to be refused. And to prooue it to bee Idolatrie, it is compared with that kneeling which is made to an Image. But there is great difference betweene the two. For first, the vse of an Image, in the worship of God, is a thing in the seconde Commaundement forbidden: But the Bread, and Cuppe, in the Sacrament of the Supper, are thinges instituted by Christ, and commaunded to bee vsed in the worship of GOD. MARTYR sayeth to GARDINER, *Et tamen ad eam stultitiam etiam impietatem addi-*

Def. ad Gard. de Euchar. Pars 1. Ob. 1.

additis: ut qui contra præceptum Dei inventa hominum, operaque manuum vestrarum adoretis: quod nobis objicere non potestis, si quando in percipiendis Sacramentis Deum & Christum adoramus: cum ibi non hominum figmenta, sed instituta Dei atque illius verba communicantibus proponantur: that is, Neuertheleſſe, vnto this fooliſhneſſe, yee adde alſo impietie: by reaſon, that againſt Gods Commaundement yee doe worſhip the inuentions of men, and workes of your owne handes: Which thing yee cannot object vnto vs, if at anie time in receiuing the Sacramentes wee doe worſhip God and Chriſt, ſeeing there, not the inuentions of men, but thoſe thinges which God himſelf hath inſtituted, and his words are proponed to the communicantes.

And againe hee ſayeth, *Qua tamen in re noſtra cauſa multo potior eſt quam illorum: quod nos ad cultum Dei non humanis inventis utimur, ut illi, qui contra Dei expreſſiſſimum verbum ſtatuas & imagines adorant: ſed tantum myſteriis à Chriſto inſtitutis:* that is, In which thing, notwithſtanding our cauſe is much better than theirs:

Def. ad Gard. de Euchar. Pars 1. Ob. 38.

theirs: because that wee for the worship of God doe not vse those thinges which men haue inuented, as they doe; who against the verie expresse worde of God worship Idoles, and Images: but wee onelie vse those mysteries which Christ himselfe hath instituted.

Secondlie, as Images are forbidden; so the worshipping of them, or of God in them, is in like manner forbidden. But, albeit to worship the Sacrament, as the Papistes doe, in kneeling, and knocking on their breastes, before the consecrated bread, eleuated by the handes of the Priest, or carried in Procession, thinking that it is the bodie of Christ reallie, is nothing else but Idolatrie: yet this is no Idolatrie, but a thing that we are bound to performe, if we shall worship Iesus Christ with internall and externall worship, when wee eate of that bread, and drinke of the cuppe of the Lord: and therefore MARTYR sayeth, *Non enim judicamus Christi mensam posse à quoquam digne usurpari, nisi qui Christi carnem pro nobis*

Defē. ad Gardin. de Euch. Pars 1. Ob. 38.

nobis traditam in cruce, pura fide, & sincera spiritu adoret, ex eo tamen non conficitur, vel sacramenta ipsa & symbola adorari, vel corpus & sanguinem Domini in illis realiter adesse: that is, For wee thinke not, that the table of the Lord can worthilie be vsed by anie man, except by him who with a pure fayth, and sincere spirite, doeth worship the flesh of Christ, which was giuen on the Crosse for vs. Notwithstanding, from this it is not concluded, that either the Sacramentes themselues, and symboles, are worshipped, or that the bodie and blood of the Lord is reallie in them.

If no man can communicate at the Lords table worthilie, except he adore Iesus Christ in fayth and spirit, what inconuenient shall there bee, if he who performeth inward adoration, shall also performe externall adoration?

Institut. Lib. 1. Cap. 17. 37. *Calvin*, refuting the Papistes, who when they adore the cõsecrated bread in the Masse, and in their Processions, doe saye, *Christo hanc venerationem deferimus*: Wee, say they, offer this worship vnto Christ. But hee aunswereth them

them in this manner, *Primum si in cœna hoc fieret, dicerem adorationem eam demum esse legitimam, quæ non in signo residet, sed ad Christum in cœlo sedentem dirigitur.* First, if this were done in the Supper, saith *Calvin*, I would saye, that that worship is indeede lawfull, which doeth not rest in the signe; but is directed vnto Christ, who sitteth in the Heauen.

It is objected, that PERKINS sayth, that it is Idolatrie to direct our adoration to the bread, or the place where the bread is. I confesse hee sayeth so: and *Paræus* sayeth as much; *Quia in novo Testamento*, sayeth hee, *post Christi ascensionem in cœlum non licet adorationem alligare certo loco aut rei, sine expresso mandato & promissione Dei, absque manifesta Idolatria. Omnis enim adoratio alligata certo loco aut rei in terris per Christum est sublata & prohibita*: that is, Because in the Newe Testament, after Christes ascension into Heauen, it is not possible, without manifest Idolatrie, to binde adoration to anie certain place, or thing, without the expresse cõmandement & promise of God. For all adoration in the earth, which

Explic. cat. pars 2. de cõt. verborũ Cœnæ.

which is bound to anie certaine place, or thing, is taken away, and forbidden by Christ.

But it is moste true, that both *Perkins* and *Paræus* doe speake against the Papistes. They saye nothing against that Kneeling which is vsed in the Church of ENGLAND, and ordained to be vsed in this our Church. Neither doe they differ in judgement from *Trelcatius*, who sayde, that *Christus est adorandus in mysteriis: tum qua Deus tum qua θεάνθρωπος non tamen in ipsis symbolis consistendum est, aut fidei oculi ad locum panis, sed ad cœlum erigendi sunt*: that is, Christ is to bee adored in the mysteries, both in so farre as hee is God, and in so farre as hee is God and man in one person. Yet wee must not staye in the signes, neyther are the eyes of our fayth to bee lifted vp to the place of the Bread, but vnto Heauen.

Institut. lib. 2. de Cœnâ Domini, Pars κατασ.

But some are so farre bent against Kneeling, that whatsoeuer is spoken against the idolatrous kneeling of the Papistes, they thinke it doeth make against Kneeling simplie.

It

It may bee objected, that albeit the Councill of *Trent*, speaking of the worshipping of Images, say, that they doe not worship them, because they beleue that there is diuine power in them, or that anie thing is to bee asked of them, or that anie trust or confidence should bee put in them: but because the honour which is done to them, is referred *ad prototypa*, which they represent: so that by the Images, which wee kisse, sayeth that Councill, and before which wee vncouer our heads, and fall downe, wee adore and worship Christ, &c. Notwithstanding of this excuse, we holde their doing to be idolatrous: so the like is to be thought, as is alleadged, of that Kneeling which is vsed in receiuing the sacrament, because it is a relatiue worship, like the other. S.

I answere: first, the difference is great, as was said before, betweene the worshipping of Images, and that worship which we vse in receiuing the Sacrament: the one is forbidden, the other is commanded: *Doe this in remembrance of me.*

Secondly

Secondly, wee doe not worship Christ in the bread, nor by the bread: the worship is not relatiue in this sense, that we worship the bread, because it representeth Christ: neither is it a transient worship, begun in the bread, and from the bread transient to Christ: but immediatly we worship Christ in our hearts internally, and externally, by our outward gesture, when wee receiue the bread and Cup in rememberance of him.

Doe we worship the Booke of the holy Scripture, the wordes and lines written therein, which are creatures, when we vncouer our heads at the reading thereof? Is not this a sorte of relatiue worship, performed to God, and yet without idolatrie? When the Meat is set on our Tables, wee vncouer our heads, and doe say a Grace: and this is a kinde of relatiue worship done to God, wherein no reasonable man will say, that there is any idolatrie.

ARGVMENT IX.

THE ninth Argument is from our conformitie with the Papistes, in the gesture of kneeling. By kneeling wee joyne with the Papistes, and haue a conformitie with them, albeit that GOD forbade his people to bee like to the GENTILES; and Christians were forbidden to imitate PAGANES.

It is true, that GOD forbade his people to bee like to the GENTILES in their idolatrie, and other abhominations: and Christians did well to eschewe the superstions of PAGANES; and wee should abhorre the idolatrie of Papistes: yet in manie thinges wee must vse conformitie with them. Wee

agree with them in manie pointes of Christian Doctrine, and Articles of our Christian Fayth. They believe that there is one GOD; so doe wee: they believe the blessed Trinitie; so doe wee: they believe that Christ was conceiued by the holie Ghost, and borne of the Virgine MARIE; so doe wee: they believe the death, resurrection, ascension, and the second comming of Christ, &c. which thinges wee also believe. Wee agree with them in the substance of Baptisme: they baptise with water, in the NAME of the FATHER, of the SONNE, & of the holy GHOST; wee vse the same Baptisme: they vse Churches, and Belles, and Pulpits, and manie other thinges, which wee also doe vse: they kneele at Prayer; wee kneele in like manner: and shall wee refuse to kneele at the receiuing of the Sacrament, because it is their custome to kneele?

But it is objected, that to joyne with them in kneeling, is to joyne with them in their grossest Idolatrie: for Kneeling is as the verie soule and life of Bread-worship.

I an-

I aunſwere: This is nothing elſe, but a bolde aſſertion; and is as eaſilie denied, as it is affirmed. The idolatrie of the Papiſtes, is not their kneeling: for Kneeling is a lawfull, & commendable geſture, in the true worſhip of God. But this is their idolatry, that internallie, in their hearts, they belieue that the bread is Chriſts body really, by Transſubſtantiatiō: & externally with their bodies, by vncouering their heads, knocking on their breaſtes, bowing their knees &c. they worſhip the bread as the very body of Chriſt, & as Chriſt himſelf, God and man. We doe not direct our worſhip, neither the worſhip of our hearts, nor of our bodies, to the bread, but to Ieſus Chriſt in the Heauens, when wee eate of that bread, and drinke of the cup of the Lord, in remēbrance of him. *Martyr* ſaith, *Si mens non ad ſymbola, ſed ad ſignificata referatur poteſt adoratio licite interponi*: that is, If the mind be not referred to the ſignes, but to the things ſignified, adoratiō may lawfully be interponed. With whom *Caluin* doth agree, ſaying, *Si in cœna hoc fieret dicerem*

Defē. ad Gardin. de Euch. Pars 1. Ob. 1.

Institut. Lib. 4. Cap. 17 37 *adorationē eam demum esse legitimā, quæ non in signo residet, sed ad Christum in cœlo sedentē dirigitur:* that is, If it were done in the Supper, I wold say, that that adoration is lawfull, which doeth not rest in the signe, but is directed to Christ, who sitteth in Heauen. And euen *Beza* doeth confesse, that Kneeling is not idolatry: *Geniculatio deniq; dum symbola accipiuntur speciem quidem habet piæ, ac Christianæ venerationis; ac proinde olim potuit cum fructu usurpari:* that is, Finally, Kneeling, when the signes are receiued, hath indeede a shew of godly & Christian reuerēce; & therfore, in former times it might haue bene vsed with profit. And after, *Interea tamen cum ista per se non sint idololatrica, idem de illis, quod de proxime præcedentibus, sentimus:* that is, Yet in the meane time, seeing these thinges, of their owne nature, are not idolatrous, I doe thinke of them, as of those which did last passe before.

Epist. 21.

ARGVMENT X.

THE tenth Argument is, That Kneeling is a monument of Idolatrie, and hath beene, by the Papistes, polluted with Idolatrie, in the act of receiuing the Sacrament. I answere: It is no monument of Idolatrie, as being in it selfe a thing Idolatrous. It hath, I confesse, beene defiled with Idolatrie by the Papists: but is that a reason to refuse it? Gods people did not refuse the Arke, albeit it had beene in the hands of the *Philistims*: yea, the Priests claue the wood of the Cart which carried the Arke, & offered the Kyne for a burnt-

1. Sam. 6.

offering vnto the Lord: the Siluer, and
Iosu. 6 the Golde, and the Vessels of Brasse, and of Yron, which were found in *Iericho*, were put vnto the Treasure of the House of the Lord: *Gideon*, at Gods
Iudg. 6 commaund, offered a burnt-offering vnto the Lord, with the wood of the Groue which was by the Altar of *Baal*: HIERVSVLEM was inhabited by the *Iebusites*; and by them polluted with execrable idolatrie: yet DAVID repared it, and made it the Citie of GOD; euen the place of the worship of GOD. It is not, therefore, a good Argument, to saye, that because the Papistes haue abused Kneeling, and defiled it with idolatrie, therefore wee cannot purge it from idolatrie, and vse it rightlie.

Our Churches, Belles, and other profitable thinges, were abused by Papistes, and defiled with idolatrie; yet they serue for good vses, euen in the seruice of GOD.

The instance of the brazen Serpent, which *Hezekiah* did not purge, but brake

brake in pieces, is impertinētly alleadged: for th'example of *Hezekiah* wil no wayes binde vs vnto the imitation of it, in the particular circumstances of it.

MOSES tooke the Golden Calfe, and burnt it in the Fire, and did grinde it to powder, and strowed it vpon the Waters, and made the Children of ISRAEL to drinke of it. MOSES indeede had his owne warrand for his doing; and yet Idolatrie may lawfullie bee taken away otherwise.

The fact of ELIJAH, who slewe all the Priestes of BAAL, euen foure hundreth and fiftie men, was well done by him; yet it doeth not tye vs to imitation.

Secondly, the vse for the which the brazen Serpent was made, had ceased manie years & Ages before that time, and in the worship of God it had no vse. And it is otherwise with Kneeling, which shall haue a profitable vse in the worship of GOD, so long as the Worlde shall stand.

Thirdlie, HEZEKIAH brake in pieces the Idole which was worshipped: but hee reserued the worship which was giuen to the Idole, (to wit, the burning of Incense, and such like) as being due vnto GOD: And euen so haue we broken in pieces the Idole of Reall presence, and Bread transsubstantiated; but haue reserued KNEELING, not to bee giuen vnto the Bread, but vnto IESVS CHRIST, at the right hand of the FATHER.

ARGV-

ARGVMENT XI.

THE eleuenth Argument is, That Kneeling is daungerous, beeing an occasion, and prouocation, to Idolatrie.

I aunswere: Before, it was plainelie called Idolatrie; now it is called an occasion of Idolatrie, and a prouocation vnto it. But this is onelie a naked Assertion, without anie founde reason to prooue it. First, the proneneſſe of the people vnto Idolatrie is alleadged: but are not they as much bent to profaneneſſe, Atheiſme, & contempt of the meanes of Gods worſhip? And as it is neceſſarie that they ſhoulde not esteeme too much of the Sacrament, is it not as neceſſa-

cessarie that they should not think too little of the Sacrament? Next, the judgement of the *Belgike* Churches is alledged, who doe permit to celebrate the Supper standing, sitting, or passing, but not kneeling, because of the danger of bread-worship. But what if they doe feare, where there is no feare? Kneeling hath beene still vsed in the Church of *England*, since the reformation of Religion, without any such danger. The *Polonian* Churches saw as great a danger in sitting, which mooued them to permit standing, or kneeling, but not sitting, because of the danger of Arrianisme; which danger can be no lesse, if not greater, than the other; this error being *in fundamento*, the other being *circa fundamentum*.

ARGV-

ARGVMENT XII.

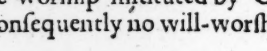
THE twelfth Argument is, That Kneeling is Will-worship, condemned by th'Apostle, *Col.* 2. 23. I answere, that Kneeling is no parte of Gods worship properly; but an accident, & a mater of circumstance. *Martyr* calleth it, *Adorationis externam notã*: A note externall of Gods worship. *Paræus* saith, that prayer publike & priuat is Gods worship: *Sed cultus Dei nõ est, preces hac vel illa sermonis forma, stando vel genibus flexis recitare, &c*: But it is not Gods worship to recite or rehearse Prayers in this or that forme of speach, stãding, or kneeling, &c. Prayer is an essentiall parte of Gods worship; but kneeling, in time of prayer, is accidentall to prayer; & a man may sometime lawfully vse standing or sitting, in place of it. The celebrating of the holy Communion, is an essentiall parte of Gods worship: but the gestures of sitting,

Defens. ad Gar. de Euch. Ptrs 1. Ob. 38.

Explic. Catech. Pars 3. Quest. XCVI.

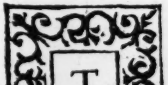
ting; standing, and kneeling, are accidentall things in this kind of worship, as other circumstances are. *Zanchius*, speaking of the Sacrament, saith, *Those things only that Christ commanded at his last Supper, belong to the substance therof.* And after, *But if wee shall alter any thing, which is not commanded of God, or adde that which is not essentiall, but only accidentall; & that not as necessarie, but as indifferent, or decent, or for order, or edification; it followeth not, that the worship instituted by Christ is any whit changed.* Therefore, if Kneeling be vsed in receiuing the Lords Supper, not as being essentiall, but only accidentall; not as necessarie, but as indifferent, and decent, and for order and edification, this is no change of the worship instituted by Christ: and consequently no will-worship.

De redempt. lib. 1. de cult. Dei extern.



ARGV-

ARGVMENT XIII.



THE thirteenth Argumēt is, That kneeling in the act of receiuing the Sacrament was brought in by *Honorius*, about 1200. yeares after Christ, & so it is the inuention of Antichrist, and therefore to be refused.

I answere: Frst, the consequence is not good: for that thing which is good, and profitable, may be the inuention of a wicked man. *Kain* was the first that built a Citie: shall Cities be rejected, because they are *Kains* inuention? *Gen.4.7*

Secondly, I denie the antecedent. *Martyr*, I confesse, doeth defend an objection made against the Papists, objecting *Objectio.xi*

jecting that *Honorius* decreed, that the Hoste, or consecrated bread, when it is lifted vp, or carried about, should be worshipped.

Master *Foxe*, in his Booke of Martyrs, writeth thus, The eleuation and adoration of the Sacrament (saith hee) we can not finde to come in by any other, than by *Honorius* the third, about the yeare of our Lord 1222, who ordained, that the people then should kneele downe, and worship the Sacrament. In like manner *Gualter* saith, that *Innocentius* the third, *Honorius* the third, and *Vrbanus* the fourth, commanded, that the Eucharist should bee kept, worshipped, carried in Procession, &c. But none of these doe affirme that Kneeling at the receiuing of the bread and Cuppe was brought in by *Honorius*, or any other Pope of *Rome*, or for any idolatrous vse.

In 1. Epist. ad Corint. Cap. 11. hom. lviii

It is true, that *Beza* doth think that the bread-worship did flow from the gesture of kneeling: therefore, in his opinion kneeling at the receiuing of the Sacramēt was before the worshipping

Epist. 12.

ping of the bread,& consequently before that Idolatrie which the Papistes do cōmit in worshiping the sacramēt. And where it is by him alleadged, that bread-worship did flow frō kneeling, if it was so, that was not by any fault which is in kneeling, but from the corruption of mans nature, which is ready to take occasion of euery good thing, to doe that which is euill. *Noah* began to be an Husbandman, and planted a vineyard, and hee drunke of the wine, and was drunken, and was vncouered in the middes of his Tent. *Gen. 9.* The drunkennesse of *Noah* did flowe from his planting, and wine, which he drunke: and yet no fault was in his planting, nor in the wine, but onely in himselfe. Christ telleth vs, that from the preaching and profession of the Gospell, discordes and persecutions shall proceede; but not by any fault in the Gospell. *Mat. 10* *Luke 12* But it is more probable, that not from Kneeling, but from the opinion of Reall presence, and of Transsubstantiation, did flowe that idolatrie of worshipping the bread.

Which

Which thing is affirmed by CONRADVS VORSTIVS, in his ANTI-BELLARMINVS, saying, *Vt annulus annulum in catena, sic error errorem in papatu secum trahit, & minor quidem sæpe majorem. Sic enim error ille de corporali præsentia Christi in S. cœnà errore alium graviorem de signorum transsubstantiatione, & hic rursus alium gravissimum de adoratione & circumgestatione Eucharistiæ necessario ex se peperit:* that is, As one ring in a chaine doeth drawe another, so one error in Popery, doeth drawe another error with it, and the lesser oft times the greater: for so that error of Christs bodily presence in the holy Supper hath necessarily hatched another greater error of the Transsubstantiation of the signes: and this against another, which is greatest of all, or moste dangerous, to wit, of the worshipping, and carrying, of the Eucharist.

ARGV-

ARGVMENT XIIII.

THE fourteenth Argument is, That Kneeling is ſcandalous, beeing an offence to manie, and therefore to be refuſed.

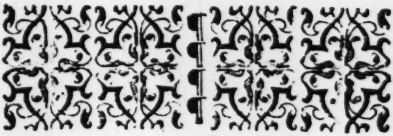
I aunſwere: The offence, if anie bee, is not actiue, and giuen; but paſſiue, and taken. *Perkins*, in his Caſes of Conſcience, and in his Idolatrie of the laſt times, ſaith, that we are to doe our duetie, though men be neuer ſo much offended. It is our duetie to giue obedience vnto Authoritie: *Let euery ſoule*, ſaith the Apoſtle, *bee ſubject vnto the higher Powers*. And as *Peter*, while he ſought to auoide the ſmall offence of ſome, as *Perkins* vpon the Epiſtle to the *Galatians* ſpeaketh, incurred a greater offence of all the

Rom. 13

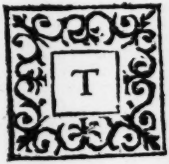
Gentiles: so we resisting the ordinance made for Kneeling, and refusing to giue obedience, lest we should offend some of the people, shall fall vnder a greater offence of the Kings Majestie, a learned, wise, and religious Prince, and of many judicious, both Strangers and others, who shall be offended at our stubburnnesse, in withstanding Authoritie, in a matter in it selfe lawfull. And thirdly, I feare that euen some Ministers doe cause the people to take offence: and against such *Perkins,* in the places which I haue cited, bringeth Christs rule, *Let them alone: they be blinde leaders of the blinde.*

Mat.15 vers.14.

ARGV-



ARGVMENT XV.



THE fifteenth Argument, is from the ſpeach of BELLARMINE, who taketh aduauntage by Kneeling, and concludeth thereby Transſubſtantiation.

De Sacr. Euchar. Lib. 3. Cap. 22.

I aunſwere: BELLARMINE diſputing againſt the LVTHERANES, who holde, that the Bodie of CHRIST IESVS is reallie in, vnder, and with the Bread; and ſo that two ſubſtances, one of the Bread, and another of the Bodie of

Christ, are together in one place, hee to ouer-throwe Consubstantiation, that hee may establish Transsubstantiation, reasoneth in this manner: If the substance of the Bread, sayeth hee, were contained together with the body of Christ, vnder the same accidents, it were then dangerous, lest the more simple sorte should worship the bread: for they doe not distinguish, but simply doe worship that thing which is contained vnder those formes.

But what is this to vs, who neyther do affirme Consubstantiation with the LVTHERANES, nor kneeling to the Bread, with the Papistes. It may bee objected, that the same BELLARMINE, in another place, affirmeth, that if it bee lawfull to kneele at the receiuing of the Sacrament, then kneeling to the Sacrament, and to Images, is no Idolatrie.

De sacr. Euch. lib 2. ca. 18

But I aunswere: First, the speaches of him who is an enemie to the truth, should haue no weight with vs.

Next, BELLARMINE in that place la-

laboureth to refute an aunſwere, made by *Peter Martyr*, to a Teſtimonie of *Nazianzen*, alleadged for Reall preſence: where firſt hee affirmeth, that *Peter Martyr* ſayeth, that Chriſt is worſhipped in the Symbole. Wherevpon hee inferreth, If Chriſt bee worſhipped in the Symbole, hee is eyther reallie in the Symbole, or not: if hee bee, the Sacramentaries doe erre, who denie: if hee bee not, then at the leaſt it is lawfull to fall downe before the Symboles, and there to worſhippe Chriſt, albeit beeing abſent: *Ergo*, ſayth hee, it is lawfull to worſhip the Eucharist, and the Images of Chriſt. Howe faythfullie hee reciteth *Peter Martyrs* wordes, I referre it vnto him that readeth the place.

But to aunſwere vnto *Bellarmines* two concluſions. His firſt concluſion is, *Ergo*, it is lawfull to fall downe before the Symboles, and there to worſhip Chriſt, albeit abſent. I confeſſe it is lawfull to fall downe while wee receiue the Symboles, and to worſhippe Chriſt, not beeing there bodilie pre-

sent in the Symboles, but in Heauen.

Martyr. defen. ad Gard. de Euchar. Pars 3.

Ibi enim & verbis & symbolis visibilibus excitamur ad Christum ipsum & agnoscendum, & adorandum: For there both by words and visible signes wee are stirred vp both to acknowledge and to worship Christ himselfe.

The seconde conclusion is, *Ergo,* it is lawfull to worshippe the Eucharist, and the Images of Christ. I denie this to followe. It is true, that the Papistes doe maintaine, that when Christ is worshipped in Images, and in the Eucharist, both are worshipped together; the Image and Christ with one worship, and Christ and the Eucharist as being one. But this kinde of worship wee abhorre: neyther can it bee inferred vpon that which wee maintaine anent Kneeling.

ARGV-

ARGVMENT XVI.

HE ſixteenth Argument is from the practiſe of the auncient Church. The ancient Church did vſuallie receiue the Communion vpon the Lords daye, and yet it was not permitted that day to kneele, as it is clearlie witneſſed by Councels, Fathers, & by *Bellarmine*.

I anſwere firſt, The ancient Church did receiue the Cõmunion not on the Lordes day onely, but euery day, as the Writers of the Centuries do witneſſe, out of *Cyprian, lib.* 1. *Epiſt.* 2. and *lib.* 4. *Epiſt.* 6. and M. *Patricke Symſon* affirmeth the ſame in his Treatiſe of the ſacrifice of the Maſſe. And therefore, though it were an infallible truth, that they did not kneele on the Lords day; yet it may be they did kneele on other daies, in the act of receiuing the Sacrament. Secondly, neither *Bellarmine*, nor

Cent. 3. *Cap.* 6.

any of the Ancients, whose testimonie he citeth, doe affirme that kneeling on the Lords day was simply refused, but only in time of publike prayer, to testifie their profession of the resurrection. *Danæus*, vpon the Lordes prayer, hath this exception, *Nisi cum Domini cœna celebraretur*: Except when the Lords supper was celebrated. And *Iustinus*, as he is cited by the Writers of the Centuries, saith, that on the Sonday Christians do assemble, where the Writinges of the Prophets & Apostles are read: & after that the Reader hath ended, the Bishop maketh an exhortation: *Post hæc*, layeth hee, *consurgimus omnes, & precamur*: After these thinges, wee all rise together, and pray. And after that the Preacher and people had stood vp on their feet, and prayed, the Cōmunion, as he sheweth, was celebrated; which very wel might haue bene done with kneeling. Thirdlie, if this Argumēt can haue any force against Kneeling, it must haue as great force against Sitting, seeing Standing only was permitted in time of publike prayer.

Part. 2. Cap. 4.

Cent. 2. Cap. 6.

ARGV-

ARGVMENT XVII.

HE ſeuenteenth Argument is, That wee ſhould praye before wee receiue: and after that wee haue receiued, wee ſhoulde giue thankes: but in the act of receiuing, wee ſhoulde neyther pray, nor giue thankes, but ſhould haue our meditation exerciſed in the Analogie betweene the ſignes and thinges ſignified: *Ergo*, wee ſhoulde not kneele.

I aunſwere: Prayer before, and thankſ-

thankesgiuing after, I acknowledge to bee necessarie; but that neither Prayer, nor Thankesgiuing, ought to bee vsed in the act of receiuing, I thinke it a strange Assertion.

And where as it is alleadged, that our meditation should bee otherwise exercised, I saye, that our Sauiour CHRIST IESVS telleth vs, (yea, and commaundeth vs) that our meditation should bee on his death: *Doe this*, sayeth hee, *in rememberance of mee.* Which Saying the Apostle Sainct PAVL declareth to haue this meaning, *Declare the LORDES death vntill his comming.*

And canst thou remember the death of CHRIST rightlie, except thou also remembereſt, that by his death life commeth vnto thee? And canst thou remember this, without the rememberance of thine owne miserie? And againe, shall not the consideration of thine owne miserie minister matter of Prayer? Therefore, the rememberance of CHRISTS

death

death causeth both Prayer & Thanksgiuing. Which maketh PETER MARTYR to saye, *In Sacra Mensa, & gratiarum actione CHRISTO sunt, & preces adhibendæ de æterna vita & condonatione peccatorum. Istæ autem actiones in vera adoratione continentur*: that is, In the Holie Table, both thankes ought to bee giuen vnto CHRIST, and Prayers must bee vsed for Life eternall, and forgiuenesse of sinnes: and these actions are contained in true adoration. *Def. ad Gard. de Euchar. Pars 3.*

The minde of a Christian may, and should, comprehende diuerse thinges together, and at once. And IOHN CALVIN saieth, (in the first booke of his Institutions, and the first Chapter) that the knowledge of GOD, and the knowledge of a mans owne selfe, are so linked together, that a man euen at one time, doeth looke both to GOD, and to him selfe.

The heart of a man, at one time, will bee touched with diuerse affections. The Prophet DAVID, in the

the seconde PSALME, exhorteth vs to serue the LORD with feare, and to rejoyce with trembling. Hee requireth both feare and joye to bee in the heart at one time. And it is written in the twentie and eight chapter of the Gospell of Sainct MATTHEW, at the eight verse, that MARIE MAGDALENE, and the other MARIE, departed quicklie from the Sepulchre, with feare, and great joye. So then at one time they did both feare and rejoyce: and shall it not be both possible and lawfull for vs at one time to remember the death of CHRIST, and also vpon our Knees to prayse him, and to pray, that wee may haue life by his death?

ARGV-

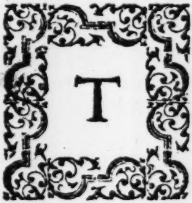
ARGVMENT XVIII.

THE eighteenth Argument is, That Kneeling is a priuate worſhip, during the time and act of the publike, and ſo vnlawfull: it is a priuat worſhip, becauſe it preſents a worſhip wherin the Congregatiō doth not joyntly partake; for they do not kneele when the receiuer kneeleth. He that firſt deuiſed this Argumēt, ſeemes to me to haue had mind of priuat Maſſes, wherin the Prieſt only doth receiue the cōſecrated bread & cup, the people being preſent, without partaking with him. But to anſwere, I denie the antecedent: and if the reaſon alleadged to prooue it haue force, then in thoſe Churches where the Sacrament is receiued ſtanding, ſome few perſons only ſtanding to receiue, doe preſent a worſhip wherein the Congregation doeth not joyntly partake: for the Congregation doeth not ſtand when thoſe few perſons (recei-

(receiuers) doe stand. Next, this Argument doth condemne those Churches, where the Sacrament is taken sitting: for in them, the time of the celebration of the Sacramēt, while some are receiuing, the rest of the Congregation are exercised in hearing some place of Scripture read. Thirdly, this Argument maketh those which sit together at one table, not to partake of one worship, because that all doe not receiue at one instant. The worship is a common publike worship, the sacrament being celebrated by a Minister hauing a publike function, being done publikely, in a publik place, and in the Congregation of Gods people, howsoeuer one doe receiue before another, and one doe kneele before another. And what if one in the act of receiuing the Sacrament shall powre out teares, and another shall rejoyce with spirituall joy; one shall receiue praying, another giuing thanks, &c. shall this diuersitie make them not to joyne in partaking one publike worship?

ARGV-

ARGVMENT XIX.



THE last Argumēt is our Oath, wherby we stand bound to the doctrine and Discipline of this Church; therfore we cannot, without perjurie, kneele in the act of receiuing the Sacramentall Bread and Cuppe.

I answere: Some by the Oath, as I haue often heard from their Mouthes, doe meane the Couenant which was made about the yeare of our redemption one thousande, fiue hundreth, fourscore, and sixteene: in the Records whereof, which I haue seene, there is none other thing, but a promise of re-

for-

formation and amendement in pietie, and charitie, and all Christian dueties belonging to a godly and honest life. If there be any expresse mention made of Discipline, in the act of the General Assemblie, or any other Records, that promise must of necessitie be vnderstood of the Discipline already set downe, or to be set downe by this Church. Others make mention of that Confession of Faith, printed Anno one thousand, fiue hundreth, & foure score, called the Confession for the Kinges House, which containeth an abjuration of pointes of Papistrie, with a promise to holde fast the Doctrine and Discipline of this Church.

The Doctrine, I hope euery man will confesse, remaineth without alteration or change. The Discipline also hath receiued no alteration in any thing which pertaineth to the essence and substance of it. If any change be, it is only in things accidentall, and maters of circūstance: & such changes, euen they who vse this Argument, themselues haue agreed vnto: for since the

the time of the making of that Confession, Presbyteries were erected: and in the Discipline vnder Presbyteriall Gouernment Adulterers sometime haue beene censured by Assemblies, and sometime by Presbyteries: Moderators of Presbyteries sometime haue beene chosen by Assemblies, sometime by Presbyteries themselues: and they ordained to exercise their Office sometime for a yeare, and sometime for halfe a yeare, Summarie Excommunication, sometime vsed and allowed by our Church, but nowe discharged, &c. and yet they will not say, that this was done against their Oath.

And if the meaning of the Oath shall be so conceiued, that by it we are bound to admit no alteration in any indifferent thing, or matter of circumstance, then the Oath must be vnlawfull: first, because it taketh away that libertie which the Church hath, to make lawes of thinges that are indifferent: and secondly, because it taketh away that subjection which Gods

word commandeth we should giue to higher Powers.

But it is objected, that in that Confession mention is made of such Rites as the Pope hath added to the Sacraments, of the which Kneeling is one.

I answere: The Rites which the Pope hath added to the Sacrament of the Supper, are the eleuation of the Bread in the Masse, the carrying of it in pompe, the keeping of it, the vncouering of the head, knocking on the breast, kneeling, and prostrating the body before the bread, for worshipping of it. But that vncouering the head, and kneeling for worshipping of Iesus Christ in the act of receiuing the Lords Supper, was brought in by any Pope of *Rome*, that I hope shall neuer be proued.

But this Argument from our Oath, is like the sword of *Goliah*, which did cut off his owne head: for it maketh much against them that vse it; who are bound by their Oath to stand to the Doctrine of our Church, whereof this

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is a maine point, *Let euery soule be subject to the higher Powers*; & who haue sworne obedience to the Kings Majestie, and yet refuse to giue him obdience in this, and other things, in themselues not vnlawfull.

FINIS.

ARGVMENTS

PROPOVNDED FOR *The Lavvfulnesse of* KNEELING, &c.

BY THE SAME AVTHOR.

ARGVMENTS FOR The Lavvfulneſſe of Kneeling, in the act of *receiuing the Lordes* SVPPER.

THE FIRST ARGVMENT.

THE firſt Argument may haue this forme: Lawes made of things indifferent, ought to bee obeyed: But theGeſtures of Sitting, Standing, and Kneeling, in the worſhip of God, are thinges indifferent: And therefore, if a Church make a Law, or conſtitution, eyther for Sit-

ting, or for Standing, or for Kneeling, at the receiuing of the Lordes Supper, the law ſhould bee obeyed. Conſequetnlie, the law nowe made by this Church, for the reuerende Geſture of Kneeling, in the act of receiuing the Sacrament of the Bodie and Blood of Ieſus Chriſt, ſhould bee obeyed by all, both Paſtors, and people.

The Propoſition will not bee denied by anie that are of ſounde judgement. What man of vnderſtanding can doubt, that obedience is to bee giuen to lawes, which are made by ſuch as haue power, nothing beeing commaunded, which God forbiddeth; nor forbidden, which God commaundeth?

Caluin ſpeaking of this Subject, in the fourth Booke of his INSTITVTIONS, and the tenth Chapter, ſayeth, *Iam vero populi Chriſtiani officium eſt, quæ ſecundum hunc canonem ſunt inſtituta, libera quidem conſcientia, nullaque ſuperſtitione, pia tamen & facili ad obſequendum propenſione, ſervare, non contemptim habere, &c.* that is, Nowe it is the duetie of all Chriſtian people, to keepe thoſe things,

thinges, which according to this Rule are instituted, albeit with a free conscience, and without superstition, yet with a godlie and facile inclination, to obey, and not to despise, &c.

And *Beza*, in his twentie and fourth Epistle, sayeth, *Res alioqui per se mediæ mutant quodammodo naturam, quum aliquo legitimo mandato, vel præcipiuntur, vel prohibentur. Quia neque contra justum præceptum omitti possunt, si præcipiantur: neque contra interdictum fieri, si prohibeantur:* that is, Thinges otherwise by themselues, and of their owne nature, indifferent, doe chaunge, in a manner, their nature, when by some lawfull commaund, they are eyther commaunded, or forbidden: Because, neyther if they bee commaunded, can they against a lawfull Precept, bee omitted: neyther can they, against a Prohibition, bee done, if they bee forbidden.

And after, *In specie coercetur earum rerum vsus ex constitutione, vel Politica, vel Ecclesiastica: Etsi enim conscientias solus*

DEVS ligat: tamen quatenus, vel Magistratus, qui DEI Minister est, judicat interesse Reipublicæ, ut quippiam per se licitum non fiat, vel Ecclesiæ ordinis & decori, adeoque ædificationis rationem habens, leges aliquas de rebus mediis rite condit; ejusmodi leges piis omnibus sunt obseruandæ: that is, And in speciall, the vse of these thinges is restrained, by some constitution, eyther Ciuill or Ecclesiasticall: For albeit GOD onlie doeth binde the conscience, yet in so farre as eyther the Magistrate, who is the Minister of GOD, judgeth that it is profitable for the Common-wealth, that some thing in it selfe lawfull should not be done; or a Church, hauing respect vnto order, and comelinesse, and so, to edification, doe conuenientlie make some lawes of thinges indifferent: such lawes ought to bee kept, by all the godlie.

And likewise Master PERKINS, (in his Treatise of Conscience) sayeth, That howsoeuer thinges indifferent, after that a law is once made of them, remaine

remaine ſtill indifferent in themſelues; yet obedience to the lawe is neceſſarie, and that for conſcience ſake.

And to prooue this, hee quoteth the fifteenth chapter of the Actes of the Apoſtles, at the twentie and eight verſe. So the Propoſition is true.

The Aſſumption is alſo true, that the Geſtures of Sitting, Standing, and Kneeling, in the act of receiuing the LORDES Supper, are thinges indifferent: For thoſe thinges are indifferent which GOD hath neyther commaunded, nor forbidden.

Adiaphora, ſayeth PARAEVS, *hoc eſt à DEO nec mandata, nec prohibita*: Thinges indifferent, that is, which are neyther commaunded by GOD, nor forbidden. *Explic. Catech. Queſt.* XCVI.

And againe, BEZA ſayeth, *Res mediæ dicuntur, quæ per ſe, ſive ex ſui natura ſimpliciter æſtimatæ, nec bonæ nec malæ ſunt*: that is, Thoſe thinges are ſayde to bee indifferent, which by themſelues, or beeing ſimplie conſidered, as they are of their owne nature, are neyther good, nor euill. *Epiſt.* 24.

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POLANVS also sayeth, *Res adiaphoræ, seu mediæ sunt, quæ à Deo nec præceptæ, nec vetitæ sunt*: that is, Thinges indifferent are, which by God are neyther commaunded nor forbidden.

Synt. Theol. Lib. 6. Cap. 38.

Which thing is moste true of these Gestures of Sitting, Standing, and Kneeling, in the act of receiuing the Lordes Supper: For none of them is eyther commaunded, nor forbidden.

They who pleade for Sitting, doe affirme Sitting to be necessarie, & not indifferent: and they alleadge the practise of Christ, and of his Apostles, to bee equivalent to a precept: and some thinke, that Christ cōmanded Sitting, when he sayd, *Doe this, in rememberance of me*. But that Christ sate when he instituted the Sacrament of his Supper, there is no warrand for it, as is declared in the *Answere* to the first *Argument against Kneeling*. And albeit it were graunted, that Christ sate, the example of his Gesture can no more be in place of a precept, in the matter of the Sacrament, than the example of his sitting as often as he did preach, can serue for

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a precept, commanding Preachers to ſit, and not to ſtand, when they preach. And to include Sitting within the inſtitution, it beeing ſuppoſed that Chriſt ſate; and to bring it within the compaſſe of this command, *Doe this in remembrance of me*, is but a childiſh conceit: (I ſpeake as *Muſculus* ſpeaketh in his common places.) It is againſt the grounds both of Diuinitie and Logik: For by Diuinitie we find, that the externall actions in the Sacrament are eyther the actions of the Miniſter, or of the people. The Miniſters actions are to take the Bread, to giue thankes, to breake it, and to giue it: as alſo to take the Cuppe, and to giue it: and the actions of the people are to receiue the Bread, and to eate; and to receiue the Cup, and to drinke of it. No Diuine euer placed Sitting among the actions and rites neceſſary, and cõmanded to be vſed in the Sacrament.

And if Sitting were neceſſary, Sainct *Paul*, who ſetteth down the inſtitution to the *Corinthians*, woulde not haue omitted

omitted it: for what he receiued of the Lord, that he deliuered to them: but Sitting he did not deliuer to them: *Ergo*, hee did not receiue it from the Lord.

And by Logike, we know that Sitting is in another Categorie, than actions are, it beeing a Gesture and position of the body, and no action. Therfore Christ, when he said *Doe this*, spake of those things done by him, which cõtained some special mysterie, and not of his gesture & position of his body, which, as *Bucanus* saith, did containe no mysterie at all. Gestures, then being in themselues indifferent, as *Perkins* affirmeth, (in his exposition of Christs Sermon in the Mount) after that a Church hath made a law anent any of them, for order, and decencie, in the worship of God, the law ought to be obeyed.

THE SECOND ARGVMENT.

HE ſeconde Argument may haue this forme: In worſhipping of God, with ſolemne Prayer, and Thankeſgiuing, wee may lawfully kneele: In the act of receiuing the Sacrament we worſhip God with ſolemne Prayer and Thankeſgiuing: *Ergo*, in the act of receiuing the Sacrament we may lawfully kneele.

The Propoſition will be admitted by all men, who with humilitie doe worſhip God in their hearts; theſe I doube

doubt not, ſhall thinke the moſte humble geſture of the body to be little enouch to expreſſe the inwarde humilitie, and bowing of the heart to God.

Pſal.95 The Pſalmiſt ſayeth, *Come, let vs worſhip, and fall downe, and kneele before the Lord our maker.* Martyr ſaith, that *Genuflexio*; The bowing of the knee, is, *Externa nota adorationis*; An externall ſigne of worſhip: meaning of the inward worſhip of the heart. *Caluin* doth eſteeme ſo much of Kneeling, *Dum ſolennes habentur precationes*, in the time of ſolemne prayers, that he affirmeth it, in ſome reſpect, to be a diuine tradition. And did not Ieſus Chriſt in the time of his agonie pray with Kneeling? He himſelfe went alone from them about a ſtones caſt, and kneeled downe, and prayed Againſt the vniuerſalitie of the Propoſition ſome, it may be, will take exception; that when a man goeth by an Image, or Crucifixe, he may lawfully pray, that he may be preſerued from being defiled with idolatrie: yet he may not lawfully kneele before the Image, or Crucifixe.

Contra Gard. ad Obj. 38.

Inſti. lib. 4. ca. 10 ſect. 30.

Luk 22. 41.

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I aunſwere: firſt, the propoſition ſpeakes of ſolemne Prayer, & Thankſgiuing, againſt the which the caſe ſuppoſed is no inſtance.

Next, though a man ſhould fall downe on his knees in that ſame place, where the Idole is, praying againſt the idolatrie committed in that place, no man looking on him, to take offence by his doing; or if he ſhould kneele, his face being turned from the Idole, ſo that the beholders ſhould clearely ſee his deteſting of Idolatrie, who can thinke that he in ſo doing ſhould doe vnlawfully?

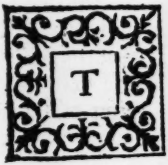
The Aſſumption can not be denied: for it is moſt certaine, that when we come to the Supper of the Lord, we come to performe a ſolemne worſhip by Prayer, and Thankſgiuing.

It is granted by them who are enimies to Kneeling, that the action muſt begin with Prayer, and ende with Thankeſgiuing; and that it is lawfull at both theſe times to kneele: but that euerie man and woman in the acte of

receiuing the bread and cuppe, ſhould pray, and giue thankes, that they denie; to the ende they may appeare to haue ſome reaſon to refuſe Kneeling.

But it is moſt true, that in the verie act of receiuing a man ſhould remember Chriſt: *Doe this in rememberance of mee*: and, *Declare the Lordes death vntill his comming*. And howe can a man ſolemnlie remember CHRISTES death, without Prayer, that by his death hee may haue life; and without Thankeſgiuing, for the benefit of his Redemption? And if a man, euen at that time chiefelie, ſhould pray, and giue thanks, it followeth, that lawfullie hee may kneele.

THE THIRD ARGVMENT.



THE thirde Argument is, That in the receiuing of the Sacrament, the Eyes of our minds ſhould bee fixed, not vpon the Miniſter, which giueth vnto vs the Elementes, nor vpon the Elementes deliuered by his hand; but vpon IESVS CHRIST, who giueth vnto vs the thinges that are by the Elementes ſignified, and vpon thoſe thinges which ſpirituallie by the hande of Fayth wee receiue

from IESVS CHRIST: that is, his Bodie, which was broken, and wounded for our ſinnes: and his Bloode, which was ſhed for our Redemption.

Theſe Meditations cannot exerciſe our mindes, without inwarde humiliation, & humble adoration, by Prayer, and Thankeſgiuing.

And if the heart, out of a due conſideration of him that is the giuer of the gift which is receiued, and of the vnworthineſſe of him who is the receiuer, cannot but worſhip with internall adoration, what can hinder the body to kneele, and to performe externall adoration, and worſhipping of Ieſus Chriſt in the Heauens, at the right hand of his Father?

And if the Children of *Iſrael* did well in bowing downe and worſhipping, when they heard good newes of their corporall deliuerance, ſhall we be found fault with, if wee bow downe & worſhip, when we receiue ſo excellent a pledge of our ſpirituall deliuerance?

But it will be objected, that we

receiue

receiue the ſame things by the Word, which we receiue by the Sacrament; and yet we kneele not at the reading or preaching of the Word.

I anſwere: firſt, we doe not receiue by the Word the ſame things in the ſame manner, as by the Sacrament. In the Sacrament the things are giuen in a more ſenſible manner, euen in a viſible ſigne, and pledge: for the which cauſe *Auguſtine* doeth call the Sacrament, *ViſibileVerbum*, The viſible Word: as alſo by the Sacrament we receiue more particularly, one by one, the things, which in the Word are generally offered.

Secondly, when the holie Scripture is read, men doe ſit, or ſtand, with their heads vncouered: and if they ſhould kneele, it ſhould be no ſinne: but it is not expedient that they ſhould doe ſo: for men and women cannot be able, without great difficultie and trouble to their bodies, to ſit ſo long a time on their knees; and order and decencie in a Church, doeth not binde

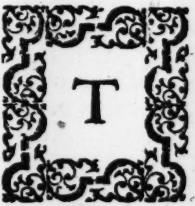
men to impossibilities.

As for the ordinarie preaching of the Word, the practise of this Church, before the act of Kneeling, did put a difference betweene the hearing of Sermons, and receiuing of the Sacrament.

At Sermons men haue beene in vse to sit with their heads couered: but at the receiuing of the Sacrament, they haue beene in vse to haue their heads vncouered.

These differences betweene the Word and Sacrament, maketh the objection to be of no force.

THE FOVRTH ARGVMENT.



THE fourth Argument, maye bee put into this forme: If Sitting at the Communion bee not necessarie, so that another Gesture may lawfully bee vsed: then KNEELING, it beeing as humble, and reuerende a Gesture as any other, may be vsed lawfully. The former is true: therefore the other is true in like manner. The propositiõ is manifest, except

there be ſome reaſon to proue either the neceſſitie, or lawfulneſſe of Standing, according to the cuſtome of the *French* Churches, or of ſome other Geſture, to be vſed beſyde Sitting or Standing; or except there be ſome reaſon to proue that Kneeling is vnlawfull: which reaſon as yet hath not beene heard: For no reaſon can be alleadged to proue that Kneeling is an vnlawfull Geſture, to be vſed in the worſhipping of God, by Prayer and Thankſgiuing, to expreſſe the inward worſhip of the heart.

The aſſumption is alſo manifeſt: for if ſitting at the receiuing of the Communion were neceſſarie, then the Churches of FRAVNCE muſt bee condemned, who doe not ſit, but ſtand.

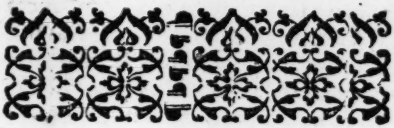
And moreouer, if Sitting had beene neceſſarie, the Euangeliſtes, no doubt, would haue ſet downe the neceſſitie thereof, which thing they haue not done: For howſoeuer they make mention of a kinde of ſitting, or rather lying,

lying, at the Passeouer; yet they make no mention eyther of sitting, or of anie other gesture, at the Lordes Supper: farre lesse doe they teach the necessitie of sitting.

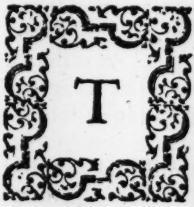
Neyther doeth the Apostle Sainct PAVL speake one worde of sitting, and yet hee faythfullie deliuered vnto the CORINTHIANS all thinges necessarie in the Lords Supper.

And IOHN CALVIN, setting downe the right forme of the administration of the Lordes Supper, in the fourth Booke of his Institutions, and the seuenteenth Chapter, maketh no mention at all of sitting.

And againe, PETER MARTYR sayeth, that it is no matter of difference, whether wee receiue the Sacrament sitting, standing, or kneeling. So that hee maketh those Gestures indifferent, and none of them necessarie. *Loc.com. clas. 2.*



THE FIFTH ARGVMENT.



THE fifth Argument is this: If that other circumſtances, to wit, of time, place, number of perſons, qualitie of perſons, and of the Sexe, haue beene lawfully changed: then Sitting (put the caſe it was the geſture which Chriſt and his Apoſtles vſed in the inſtitution of the Sacrament) may lawfully be changed into Kneeling. The former is true, therefore

fore the other is also true.

Against the proposition this exception is taken, that other circumstances were occasionall: but Sitting was not occasionall. The time, to wit, after Supper; the place, in a priuate house, were by occasion of the Passeouer.

But I answere, that the like cannot be said of the number of persons, being twelue, or as some thinke elleuen, and no moe: of the qualitie of the persons, being Apostles only, & no other men: & of the Sexe, being men only, & not women. A greater or smaller number, other Disciples, as well as Apostles, & women, seeing there were religious women, which did follow Christ, might lawfully haue beene conueaned to the eating of the Passeouer. So that these circumstances of the Sexe, number, and qualitie of the persons, were not occasionall, by reason of the Passeouer: but rather it is true of sitting, if that was the gesture of Christ, and of his Apostles, in the institution of the Sacrament, that it was occasionall, by

reason

reason of the Passeouer: for it is written, that *when the euen was come, he sate downe with the twelue*: which was after that his Disciples had made ready the Passeouer. So his sitting was to eate the Passeouer: and that gesture begun for the Passeouer, was continued in the Supper, if so be it was the gesture then vsed. Mat. 26 20.

The assumption is more then euident, to wit, that other circumstances are lawfully changed. For we doe not celebrate the Lords Supper at euen, or after Supper, nor in priuat houses, nor to Preachers onely, nor to men onely, excluding women: and therefore the conclusion doeth necessarily follow, that the gesture of Sitting may lawfully be changed into the gesture of Kneeling.

THE SIXTH ARGVMENT.

HE ſixth Argumēt is this: Other Geſtures vſed by Chriſt in the worſhip of his Father, doe not bind vs neceſſarily to imitation: therefore the geſture of Sitting, if ſo bee that Chriſt did vſe it in the Sacrament of his Supper, doeth not binde vs neceſſarilie to imitation.

The antecedent is true: for Chriſt, when hee prayed, ſometime hee fell on his face, and prayed, (*Matth. Chap.* 26.

26. *Verſ.* 39.) and ſometime hee kneeled downe, and prayed: (*Luke Chap.* 22. *Verſ.* 41.) and yet wee may lawfullie ſtand, and praye. Chriſt, when hee preached, vſed to ſit; and yet Miniſters may lawfullie ſtande vpon their feete, and preach.

The conſequence is good: except there bee ſome reaſon to prooue a greater neceſſitie in ſitting at the Communion, than in anie geſture, in anie other parte of the worſhip of God. Which difference, as yet, I can not ſee.

THE SEVENTH ARGVMENT.

THE ſeuenth Argument, is the practiſe of the ancient Church, witneſſed by Fathers, and Councels; teſtifying, that in the Primitiue Church, and for a long time, vpon the LORDES Daye, and from Eaſter vntill Pentecoſt, ſtanding was vſed in time of Prayer, becauſe of Chriſtes Reſurrection, and the hope which they had of their owne reſurrection.

This Argument is vſed againſt Kneeling: But if it bee well conſidered, it will bee founde to conclude for Kneeling: For if the Fathers of thoſe times thought it expedient to ſtande euerie Lordes daye, at publike Prayer; and euerie day, from Easter vntill Pentecoſt; and ſo, as the inferrence is made, to ſtand at the receiuing of the Communion, and not to kneele: it followeth, that thoſe Fathers did not eſteeme it neceſſary to ſit at the Communion.

And if they had power to chaunge the geſture of Sitting, which is alleadged to haue bene the geſture of Chriſt and of his Apoſtles, into the geſture of Standing, for order, and decencie, witneſſing thereby their aſſurance of the Reſurrection, againſt ſuch as did holde the contrarie; then it followeth, that the Church hath the like libertie, to chaunge the geſtures of Sitting or Standing, into Kneeling, to teſtifie the reuerence and humilitie of the heart in receiuing the pledges of Mercie and Saluation.

Againe

Againe, if the Church then did require Standing, and forbid Kneeling, on the Lordes day, and from Easter to Pentecost; it followeth, that Kneeling was the ordinarie gesture vsed before, which then was discharged. And forasmuch as it was not simplie discharged, but onelie on such dayes; it followeth, that it was vsed other dayes. And whereas it was onelie discharged to bee vsed in publike Prayer; it followeth, that it was not discharged in other partes of Gods worshippe: and consequentlie, it was allowed to bee vsed in the receiuing of the Sacrament.

THE EIGHTH ARGVMENT.

HE eighth Argument, is the Testimony of recent Writers.

IOHN CALVINE, after that he hath refuted the adoratiō of the Sacramēt, vsed by the Papists, who fall downe on their Knees, knocking vpon their Breastes, when they looke to the consecrated Bread, eleuated by the Priest, or carried about in pompe: thinking that it is not Bread materiallie, but the verie reall Bodie of IESVS CHRIST: then hee ad-

deth, (in the fourth Booke of his Institutions, and the seuenteenth Chapter) that hee will admit that adoration and Kneeling, as lawfull, which is vsed in the Supper, when the Bread is taken, and eaten: *Primum, si in Cœna hoc fieret, dicerem, &c.* that is, First, if this were done in the Supper, I woulde saye, that that adoration were lawfull, which is not resident in the signe; but is directed vnto CHRIST IESVS, our Sauiour, sitting in the Heauens, at the right hand of the Father.

And also PETER MARTYR sayeth, (*Defens. ad Gardin. de Eucharist. Par. 1. ad Object. 1.*) *Quoniam si mens non ad symbola, &c.* that is to saye, Because if the minde bee not referred to the signes, but vnto the thinges signified, adoration may lawfullie bee interponed.

Loc. com. clas. 2. cap. 4. And againe, the same Author sayeth in another place, that it is no matter of difference, whether wee receiue the Sacrament sitting, or standing, or kneeling.

BEZA

BEZA in like manner, in his twelfth Epistle, sayeth, *Geniculatio denique, &c*: Finallie, Kneeling, when the signes are receiued, hath indeede a forme (sayeth hee) of religious and Christian worshipping; and therefore might haue beene profitablie vsed in former times.

I might heere alleadge the Testimonie of innumberable others: but these fewe are sufficient to preponderate all those which are so peremptorie in condemning Kneeling, at the receiuing of the Lordes Supper.

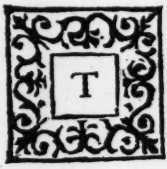
THE NINTH ARGVMENT.

HE Ninth Argument, is the practise of Reformed Churches. The *Lutherane* Churches kneele in the act of receiuing the Sacrament. And howsoeuer they maintaine Consubstantiation; yet they deny adoration of the Sacrament, or of CHRIST in the Sacrament: because, say they, CHRISTVS *adest in pane, non ut adoretur, sed ut manducetur:* Christ is present in the Bread, not to be adored, but to be eatē. Their opinion of Reall presence, by Consubstantiation, is found fault with

by

by other reformed Churches: but no Church hath at any time condemned their kneeling. The *French* Churches vse not sitting at a table; but standing, & passing, in the act of receiuing. Their practise proues that other gestures beside Sitting may lawfully be vsed. The *Polonian* Churches admit Standing and Kneeling; but discharge Sitting, becaus of the *Arrians*. The Church of *England*, a Church which the Papistes doe hate more than any other, vseth the humble and reuerent gesture of Kneeling. It is true, the *Belgike* Churches admit sitting and standing, but refuse Kneeling, because of the danger of Bread-worship. They thinke not Kneeling to bee vnlawfull: onely they feare the danger of Papistrie. But the dāger of Arrianisme, which moued the *Polonian* Churches to refuse Sitting, is as great, if not a greater danger.

THE TENTH ARGVMENT.



THE tenth and last Argumēt, is against Sitting; not simply, but as it is vrged. They who vrge a thing as necessarie in Religion, and as beeing of the substance of GODS worship, which neuertheleſſe God in his word hath not commanded, are guiltie of the breach, both of the second Commandement, in will-worship, and of the third Cōmandement, in taking Gods Name in vaine: but they who vrge Sitting, doe vrge a thing as necessarie in Religion, and as being of the substance of the worship of God, which neuertheleſſe God in his

word

word hath not commanded: *Ergo*, they who vrge Sitting, are guiltie of the breach both of the ſecond, and third commandement.

The propoſition cannot be dinied. The aſſumption hath two parts: Firſt, that they vrge Sitting as neceſſarie in Religion, & as being of the ſubſtance of the worſhip of God: this they themſelues will not denie. And ſo they condemne the *French* Churches, which ſit not at all. Yea, they make Sitting to be Symbolike, & to haue a ſpirituall meaning; euen to ſignifie our ſitting with Chriſt in the Kingdome of Heauen. But this is a point of Diuinitie, which they haue newly quoyned. *Bucanus* ſaith, that Sitting containeth no myſterie at all. And *Muſculus* ſaith, that it is a childiſh and fooliſh conceit, to thinke that we are bound to ſit at the Communion. Neither are the Sacramentes of the Newe Teſtament types of things to come: that belonged
Heb. 10 to the Law, to haue the ſhaddow of good things to come. The Supper of the Lord doeth ſeale to our faith thoſe

benefits

benefites which Christ, by his death, hath already purchased to vs: and therefore he said, *Doe this in remeberance of me*: and *Paul* said, *Declare the Lords death vntill his comming*. And as for our glorie in the Heauens, which by a Metaphore is called Sitting with *Abraham, Isaac* & *Iacob*, in the Kingdome of Heauen, it is also called eating & drinking with Christ: & so our eating of the Bread, & drinking of the Cup, shall be a sufficient representation of it, if in the Sacrament it must be represented. It is called the following of the Lambe whithersoeuer he goeth: and so it may bee represented by that passing which is vsed in the *French* Churches. It is also called a falling downe, & worshipping of God, that sitteth on the Throne, & therefore may very well be represented by Kneeling, if so be it must be represented, as these men doe thinke.

Matt. 8 11

Luke 22 30

Reu. 14 4

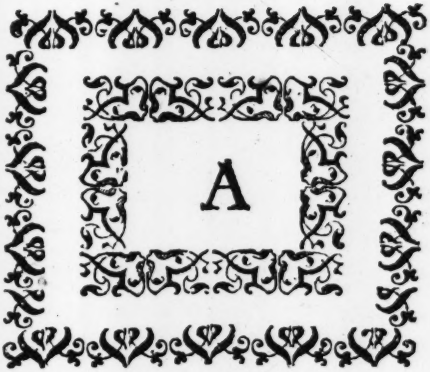
Reuel. 4 *and* 19

The second part of the Assumption, that God in his word hath not commanded Sitting, hath beene sufficiently proued before. The conclusion there-

therefore holdeth [illegible] and [illegible] they who vrge Sitting, are guilty [illegible] sinne against the second Commandement, in voluntarie Religion, and of a sinne against the third Commandement, abusing Gods word, in making Gods word to command the thing which it doeth not command; & so taking Gods Name in vaine.

Now to him that is able to keepe vs that we fall not, & to present vs faultlesse before the presence of his glory with joy; that is, to God only wise our Sauiour, be glorie and Majestie, & dominion, and power, both now and for euer: AMEN.

FINIS.



THE LAWFVLNES OF KNEELING, IN THE ACT

Of receiuing the Sacrament of the Lordes Supper.

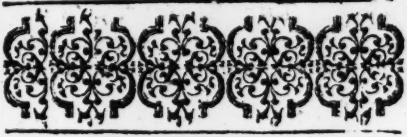
Written by M. IOHN MICHAELSON, PREACHER OF GODS WORD, AT BVRNT-YLAND.

Gregor. in Moral.

Qui contra supra positam sibi potestatem murmurat liquet, quod illum redarguit, qui eandem homini potestatem dedit.

Printed by Edvvard Raban, Printer to the VNIVERSITIE of SAINCT-ANDREWES:

And are to bee solde at his Printing-house, in the South-street of the Citie: At the signe of the ABC. 1620.



TO
THE RIGHT HONOVRABLE, AND *NOBLE LORD*, MY LORD SCONE, &c
Grace and Peace.

Mongst all the fiue Articles *agreed vpon, and concluded, in the last Generall* Assemblie, *none is so much hated, & spoken against, as* Kneeling *at the Communion: Which thing hath mooued mee to write some thing on this Subject: partlie to performe that which to some of my Brethren I promised; partlie to justifie mine owne doing, in obeying the Order*

ment Kneeling; *and partly to resolue others, if I may, who doubt much of the lawfulnesse thereof.*

I haue both answered the Argumentes *which I haue either read, or heard objected, against it, and also propounded* Arguments *for it. And albeit the matter bee handled in forme of a* Disputation, *yet I haue endeuoured to eschew that imputation which* BASILIVS *layeth vpon* GREGORIVS NEOCAESARIENSIS, *euen when hee defendeth a certaine* Speach *vttered by him in a* Disputation, *against an* Arrian: *to wit, that he spake not* δογματικῶς, *but* ἀγωνιστικῶς, *not as teaching, but as striuing. I haue eschewed the heate of a contentious Humour, and haue laboured to write calmelie, and modestlie: Not as some Men doe in their Pasquils, Pamphlets, and other Writings; who rather doe carpe at the persons of Men, than pleade for their cause, with the weight of reasons; discouering the weaknesse of their judgement, and the vehemencie of their affection.*

Some, I know, will blame the basenesse of my Stile: but I haue, of purpose, written Crassa Minerva, *& haue eschewed Affectation: remembering how* PLATO *in his time taxed*

one

one POLVS; and AVGVSTVS in his time, MECOENAS: yea, rather remembering that which was sayd to the Prophet, Write the Vision, and make it plaine vpon Tables, that hee may runne that readeth it. Habak. 2.

And you, my Lord, haue I beene bolde to choose, that vnder your Lordships Patrocinie this small Treatise may take courage to goe foorth into the view of the Worlde: First, because of your L. loue to the Trueth, and Religion professed in this Land, & hatred against Papistrie, and all false Religion: following therein the Foote-steppes of your Noble and Woorthie Ancestours, and Houses, from which your Lordship is moste happilie descended. Next, because of your Lordships courage, and boldnesse, in the good seruice of his Majestie, our Religious, Wise, and Learned Soueraigne. Thirdlie, because your Lordship is another FABIVS MAXIMVS, who will not bee diuerted from that which is lawfull and expedient, by the ydle speaches of some Men, which strayne out a Gnat, and swallow a Camel, and of Women: religious in appearance, and pretending zeale; but simple, and wanting judgement, to discerne betweene thinges necessarie,

and of the ſubſtance of the worſhip of God, & things indifferent: which, as CALVIN *ſaith, are* in Eccleſiæ libertate poſita, *put in the liberty of the Church: ſo that the Church hath libertie to alter & change them. Fourthly, becauſe of the loue which I haue to the Name of* MVRRAY: *flowing from that ſpeciall reſpect which I carry to one of that name, to whom I am more bound than I can expreſſe. And laſtly by reaſon I for a long time haue had your Lordſhips good countenance and fauour.*

The Treatiſe, *I confeſſe, is not worthie to be ſhaddowed with your Lordſhips* Name, *for any either Learning or Eloquence, which is in it: but only for the matter & trueth both of the reaſons propounded for* Kneeling, *and of the* Anſweres *made to the* Argumentes *alleadged againſt it. GOD giue your Lordſhip many good Dayes, and an happie Ende.*

Your L. to command,

MASTER IOHN MICHAELSON.

A TABLE,

First of the Argumentes against KNEELING, which are *answered: Next, of the Argumentes propounded for* KNEELING.

ARG.

1 AGainst Kneeling: from the example of Christ.
2 From the necessitie of a Table.
3 From Christes wordes, *Take yee, Eate yee*, spoken in the plural number.
4 From these words, *Diuide it among you.*
5 That kneeling hinders the hastie dispatch of the Cōmunion.
6 From the resemblance of a Feast.
7 Frō our fellowship with Christ.
8 That Kneeling is Idolatrie.
9 Frō conformity with the Papists
10 From the abusing of Kneeling, by the Papists.

11 From

THE TABLE.

The Argumentes propounded for Kneeling.

ARG.

1 FOr *Kneeling: from lawes of thinges indifferent.*
2 *From solemne Prayer, & Thanksgiuing.*
3 *From our necessarie Meditations in the act of receiuing.*
4 *From the indifferencie of sitting.*
5 *From the change of other circumstances.*
6 *From other Gestures of Christ, in the worship of his Father.*
7 *Frō the practise of the Ancient Church.*
8 *From the testimonie of recent Writers.*
9 *From the practise of reformed Churches.*
10 *From the vnlawfulnesse of Sitting, as it is vrged.*

THE LAWFVLNESSE *Of the Gesture of Kneeling* in the act of receiuing the Lordes Supper.

LIke as the people whome God deliuered from the Bondage of the *Ægyptians*, murmured at the redde Sea, & in the Wilderneſſe, ſundrie and diuerſe times, without anie juſt cauſe giuen vnto them: Euen ſo, manie amongſt vs, (as it is more than manifeſt) doe murmure againſt Kneeling at the receiuing of the Lordes Sup-

Supper, without anie reason. And as the Apostle *Iude* obserued in his time, that men, without cause, were murmurers, and complainers: So it is an easie matter to marke great murmuring, and complaining, in these our dayes, against the Actes of the last Generall Assembly; and especially against the Act, anent the humble, and reuerent Gesture of Kneeling, to bee vsed the time of receiuing the Sacrament of the Bodie & Blood of Iesus Christ. For manie exceptions are taken, and great opposition is made, against the Gesture of Kneeling, notwithstanding of his Majesties pleasure, in requiring; and authoritie, in ratifying, and authorizing the sayde Act, and Gesture of Kneeling.

Iude, vers. 16

And not onelie are men bolde to contemne the authoritie of his Majestie, (whom learned & religious Strangers doe reuerence, and admire) by refusing to obey in their owne persons: but in that, that they bitterlie inueigh both publicklie, and priuatelie, against them who are obedient, calling them

Tem-

Temporizers, such as are fallen from the trueth, and laying vpon them the imputation of Idolatrie. It is true of them which *Salomon* sayeth, *There is that speaketh wordes like the prickinges of a Sworde.* And, *There is a Generation whose Teeth are as Swordes, and their jawes as Knives.* They are like to them of whome *Dauid* speaketh, *My soule is amongst Lyons, I lie amongst the Children of Men, that are set on fire; whose Teeth are Speares, and Arrowes; and their Tongue a sharpe Sworde.* And of whome the Apostle *Peter* speaketh, *They despise Gouernment: they are presumptuous, and stand in their owne conceite, and feare not to speake euill of them that are in Dignitie.* But it is a true saying that Sainct *Augustine* hath, *Conscientiam malam laudantis praeconiam non sanat, nec bonam vulnerat convicium:* that is, The flattering speaches of one praysing, doe not heale an euill conscience, neither doe rayling words wound a good conscience.

Prov. 12

Prov. 30

Psal. 57

2. Pet. 2

And because I am one of those, who are hated, reproached, barked at, and per-

perſecuted with deſpitefull ſpeaches, for mine obedience, I will pleade for the juſtice of the cauſe which I ſtand for: firſt, ſhewing the feebleneſſe of their Argumentes, who are Enemies to Kneeling: and then, by cleare Argumentes, diſputing for the lawfulneſſe of it.

ARGVMENTS
Against Kneeling anſvvered.

ARGVMENT I.

THE firſt Argument, vſed againſt Kneeling is taken from the example of Chriſt, and his Apoſtles. Chriſt, and his Diſciples, ſate at a Table, when hee instituted the Sacrament: *Ergo*, wee ſhould ſit, and not kneele. The Argument muſt haue this forme; What Geſture Chriſt with his Diſciples vſed

in the institution of the Sacrament of his Supper, the same wee are bound to vse: But Christ, with his Disciples, vsed the Gesture of Sitting, and not Kneeling: *Ergo,* wee are bound to sit, and ought not to kneele.

I answere: First, this Argument is as well against Standing, or Going, vsed by the *French* Churches, as against Kneeling. Secondlie, I denie the Major: for no reason can binde vs to the imitation of Christes Gesture. When Christ preached, hee vsed the Gesture of Sitting. In the fifth Chapter of Sainct *Matthew* it is written, that *hee went vp into a Mountaine: and when he was set, his Disciples came vnto him. And hee opened his Mouth, and taught them.* And in the twentie and sixth Chapter of *Matthew*, Christ sayde to them who came with *Iudas* to take him, *I sate daylie with you, teaching in the Temple.* And in the fourth Chapter of Sainct *Luke* it is sayde, that when Christ preached at *Nazareth*, hee stoode vp, and read his Text, and then sate downe, and preached vnto them.

Shall

Shall a man then reason after this manner, What Gesture Christ vsed, when hee preached, Ministers must vse the same, when they preach? But Christ vsed to sit: *Ergo*, Ministers are bound to sit; and ought not to stand, when they preach? They who thinke this a good Argument for the Sacrament, will thinke it an euill Argument for Preaching: But if it haue no force in the one, neither can it haue anie in the other.

Perkins, in his Exposition of Christs Sermon in the Mount, mooueth this question; Whether wee may not preach sitting, as Christ did? And he aunswereth, That if it were the custome of our Church, wee might lawfullie doe it. And then hee addeth; For these Gestures (sayeth hee) bee indifferent in themselues.

And if wee shall bee bound to the imitation of Christes Gesture vsed at his Supper; by as good reason we shall bee bounde to the circumstances of time, and place, besides other circumstances: that is, to celebrate the Com-

munion after Supper, and in a priuate House, after Christes example.

To this some doe aunswere, That these circumstances were occasionall, by occasion of the Passeouer; and were chaunged by the Apostles. But I replie, That it is manifest by the Scripture, that these circumstances were retained by the Apostles, and not chaunged.

Act. 20. 7. 8. It is cleare, by the Actes of the Apostles, that at *Troas Paul* celebrated the Sacrament of the Lordes Supper at night.

1. *Corin.* 11. 21. The custome of the Church of *Corinth,* was to giue the Communion after supper. And this is obserued by the Writers of the Centuries. The Apostles preached in the Temple of *Hierusalem,* and in the Synagogues of the *Iewes*: but wee cannot finde, that at anie time, either in the Temple, or in anie of the Synagogues, they did celebrate the holie Communion, but onelie in priuate Houses. And therefore, if examples of circumstantiall thinges shall binde vs to imitation, the

Cent. 1. *Lib.* 2. *Cap.* 6.

circum-

circumſtances of time, and place, ſhall binde vs more than the manner of Geſture, whereof wee haue no example in the practiſe of the Apoſtles.

Thirdlie, I denie the *Minor*: for Chriſt, and his Apoſtles ſate not the time of the eating of the Paſſeouer, after our manner of ſitting. They kept the forme which then was in vſe amongſt the *Iewes*, and other Nations, when they did eate. Their manner was to lie, rather than to ſit. And therefore Sainct *Matthew* hath the word ἀνέκειτο; and ſainct *Marke* the participle ἀνακειμένων, and ſainct *Luke* hath the word ἀνέπεσε: whereby not ſitting, but lying is ſignified.

Ariſtotle diſtinguiſheth theſe three, ἀνακεῖσθαι, ἑστάναι, and καθῆσθαι, to lie, to ſtand, and to ſit. Of which three the firſt is attributed to Chriſt, and his Apoſtles, and not the laſt. *Cat. cap. 7.*

When the Goſpell ſpeaketh of Chriſtes ſitting, it hath other wordes. The fifth of *Matthew* hath καθίσαντος αὐτοῦ, when hee was ſet. The

twentie and sixth of *Matthewe* hath ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, I sate teaching in the Temple. The fourth of *Luke* hath ἐκάθισε, hee sate downe. Againe, it is written in the fifteenth Chapter of sainct *Matthew*, ἀναβας εἰς τὸ ὄρος ἐκάθητο ἐκεῖ, hee went vp into a Mountaine, and sate downe there. But after, in the same Chapter, when the multitude was to eate of the seauen Loaues, and of the Fishes, Christ commaunded them ἀναπεσεῖν ἐπὶ τὴν γῆν, to fall, or laye themselues downe vpon the ground.

Manie, amongst vs, doe imagine, that Christ, and his Apostles, sate vp, at an high Table, as wee doe at Dinner or Supper: but they may as well imagine, that the foure thousand Men, besides Women, and Children, did sit at Tables in the Mountaine. For true it is, that the word which the holie Ghost vseth, to expresse the position of their Bodies the time of their eating, is attributed vnto Christ, and his

his Apostles, when they ate the Passeouer, *Luke* 22.

And if it should bee graunted, that Christes Gesture must bee imitated, and that his Gesture at the Passeouer was sitting properlie; yet there is no sure warrand, that Christ did continue the same Gesture at his Supper. The Euangelistes make no mention of it. It is but a weake warrand, that some doe ground vpon these wordes, *As they did eate, IESVS tooke the Bread, &c.* (*Matthew* 26. *vers.* 26. and *Marke* 14. *vers.* 22.) For *Luke* (*Chap.* 22. *vers.* 19.) and *Paul* (1. *Cor.* 11. *vers.* 24.) must bee heard to interpret the speach of *Matthewe* and *Marke*, who plainelie shew, that Christ did not institute the Sacrament of his Supper at that same instant time when as they were eating the Supper of the Passeouer: but after that they had supped. And howe long after Supper, it is not expressed: onelie sainct *Paul* sayeth, it was in the night. Neyther doeth the Apostle sainct *Paul*, when hee setteth downe

the institution of the Sacrament, speak one worde of sitting; albeit hee did faythfullie deliuer that which hee had receiued of the Lord.

So then this Argument, beeing false, both in the Proposition, and in the Assumption, can haue no force.

ARGV-

ARGVMENT II.

THE Seconde Argument, is taken from the alleadged necessitie of a Table. If a Table bee necessarie, sitting also must be necessarie. The former is true: therefore the other is also true.

I aunswere, that neither the *Major*, nor the *Minor*, of this Argument, is true. Against the *Major* the instance of the practise of the *French* Churches is a sufficient exception. For albeit the reformed Churches in *Fraunce* haue their Communion Tables, whereon the Elementes are placed; yet the Communicantes doe not sit thereat: but receiue, a few number together, standing on their feete; or passing by, and quicklie giuing place to others.

The

The Ministers in *England*, who are aduersaries to Kneeling, do not bring the Communicantes to sit together at a Table; but themselues departing from the Table, walke from person to person, and deliuer the Bread, and Cup vnto them. So that although the necessitie of a Table were granted, yet the practise, both of the *French* Churches, and of *English* Ministers, (friendes in this cause vnto them, who vse this Argument) doeth argue, that the sitting of the Communicants, Ministers, & people together at a Table, is not necessary.

In like manner, I denie the *Minor:* for a Table is not necessarie, howsoeuer it be expedient. The Sacrament is called the Lordes Table, because that Christ being at the Table, where he did eate the Passouer, did institute the Sacrament: like as it is called the Lords Supper, because of the time, when hee instituted the same. The time is not necessarie, howsoeuer the Apostle doeth giue it a name from the time: so a Table is not necessarie, albeit

1.*Cor.* 10.

1.*Cor.* 11.

beit it haue the name of a Table. *Musculus* sayeth, *Mensa illa parata fuerat ad edendum vetus Pascha, nec habebat novum ritum, qui novi esset Testamenti mysteriis celebrandis destinatus, ac posteris esset exempli vice præpositus.* That Table was prepared for the eating of the olde Passeouer: neither had it anie newe Rite, which should bee destinated to the celebrating of the mysteries of the New Testament, and proponed for an example vnto the posteritie. And after, *Quare non sic pueriliter despimus, ut quod Dominus Mensæ accubitu, per occasionem veteris Paschatis, in hac est Sacramenti istius institutione usus, ad hoc esse factum existimemus, ut normam nobis, & exemplum ad novi Paschatis communicationem accumbendi præscriberet; quemadmodum nec in eo nobis posita lex est, quam sequamur, quod non mane, sed vesperi Sacramentũ hoc instituit.* Wherefore, wee are not so childishly foolish, that because the Lord in the institution of this Sacrament vsed sitting at a Table, by occasion of the olde Passeouer, we should thinke that it was done for this ende, to prescribe to vs a rule, and

Loc.com. de cœna Dom.

example

example of sitting at the Communion of the newe Passeouer; like as there is no law giuen to vs, which wee must followe, that hee instituted this Sacrament not in the morning, but in the euening. So *Musculus* doth denie plainlie, that either a Table, or sitting, is necessarie.

I may adde farther, that in the dayes of the first ten Persecutions, when Christians, both Pastors and people, were scattered in Desartes, and forced to hide themselues in Caues, and Dennes; as they wanted not the comfort of the word preached vnto them now and then, so they wanted not the comfort of the Sacrament of the Bodie and Blood of Iesus Christ: And yet I hope it shall bee granted, they could not haue their Tables prepared with seats for their commodious and easie sitting.

ARGV.

ARGVMENT III.

THE third Argument concludeth not directlie against Kneeling, but against the giuing of the Bread by the Ministers hād vnto the Communicantes particularlie. The Argument is taken from the wordes of Christ, spoken in the plurall number, *Take yee, eate yee.* Hee sayde not, *Take you, eate you: Ergo,* the Minister should not giue it to euerie one particularlie.

The Argument followeth not: for Christ first spake to his Disciples generallie, *Take yee, eate yee, this is my Bodie, which is broken for you: doe this in remembrance of mee*: and then hee gaue the Bread to them particularlie.

It is

It is true, that *Matthew* and *Marke* say, *Hee tooke the Bread: and when hee had giuen thankes, hee brake it, and gaue it to the Disciples, and sayde, Take, eate, &c.* But who will say, that hee gaue the Bread before it was a Sacramentall Bread? *Augustine* sayeth, *Accedat verbum ad elementum, & fit Sacramentum:* Let the worde bee added to the Element, and it becommeth a Sacrament. Christ therefore spake the worde of Prayer, Precept, and Promise, before hee gaue the Bread to his Disciples.

Christ gaue the Bread to his Disciples otherwise than the Disciples gaue the fiue Loaues, and the two Fishes, to the fiue thousand Men, with Women, and Children: For they did onelie set the Loaues (beeing broken by Christ) with the Fishes, before the multitude. But Christ, with his owne hand, gaue the Sacrament to his Apostles, one by one; which thing easilie in a short time hee might haue done.

Matth. 14. 19. Marke 6. 41.

Musculus, speaking of the Bread, sayeth, that *Singulis dedit suam unicuique partem*: that is, Hee gaue vnto euerie one

Loc com. de cœna.

one of them his owne parte. But, touching the Cuppe, it is objected, that Christ sayde, *Drinke yee all of it.*

This is a good Argument against the Papistes, who depriue the Laykes of the Cuppe. And *Musculus* gathereth out of this speach, that when Christ did institute the Sacrament of his Supper, hee vsed but one Cuppe, which hee gaue to his Disciples; out of the which they all dranke. And hee thinketh it the best forme, to vse but one Cuppe. *Pulchre tamen*, sayeth hee, *ad significandum unius, & ejusdem sanguinis mysterium, unde ex æquo potant fideles omnes, unius poculi usus facit:* that is, Notwithstanding the vse of one Cuppe maketh much to signifie the mysterie of one, and the same Blood, whereof all the faythfull doe drinke alike. Yet hee addeth, that he will not condemne the custome of those who vse moe Cuppes in the Lordes Supper, because of the multitude of Communicants.

But what Argument is this? Christ before hee gaue the Cuppe, sayde, *Drinke yee all of it: Ergo*, hee did not giue

it to

additis: ut qui contra præceptum Dei inventa hominum, operaque manuum vestrarum adoretis: quod nobis objicere non potestis, si quando in percipiendis Sacramentis Deum & Christum adoramus: cum ibi non hominum figmenta, sed instituta Dei atque illius verba communicantibus proponantur: that is, Neuertheleſſe, vnto this fooliſhneſſe, yee adde alſo impietie: by reaſon, that againſt Gods Commaundement yee doe worſhip the inuentions of men, and workes of your owne handes: Which thing yee cannot object vnto vs, if at anie time in receiuing the Sacramentes wee doe worſhip God and Chriſt, ſeeing there, not the inuentions of men, but thoſe thinges which God himſelf hath inſtituted, and his words are proponed to the communicantes.

And againe hee ſayeth, *Qua tamen in re noſtra cauſa multo potior eſt quam illorum: quod nos ad cultum Dei non humanis inventis utimur, ut illi, qui contra Dei expreſſiſſimum verbum ſtatuas & imagines adorant: ſed tantum myſteriis à Chriſto inſtitutis:* that is, In which thing, notwithſtanding our cauſe is much better than theirs:

Def. ad Gard. de Euchar. Pars 1. Ob. 38.

theirs: because that wee for the worship of God doe not vse those thinges which men haue inuented, as they doe; who against the verie expresse worde of God worship Idoles, and Images: but wee onelie vse those mysteries which Christ himselfe hath instituted.

Secondlie, as Images are forbidden; so the worshipping of them, or of God in them, is in like manner forbidden. But, albeit to worship the Sacrament, as the Papistes doe, in kneeling, and knocking on their breastes, before the consecrated bread, eleuated by the handes of the Priest, or carried in Procession, thinking that it is the bodie of Christ reallie, is nothing else but Idolatrie: yet this is no Idolatrie, but a thing that we are bound to performe, if we shall worship Iesus Christ with internall and externall worship, when wee eate of that bread, and drinke of the cuppe of the Lord: and therefore MARTYR sayeth, *Non enim judicamus Christi mensam posse à quoquam digne usurpari, nisi qui Christi carnem pro nobis* *Defē. ad Gardin. de Euch. Pars 1. Ob. 38.*

nobis traditam in cruce, pura fide, & sincero spiritu adoret, ex eo tamen non conficitur, vel sacramenta ipsa & symbola adorari, vel corpus & sanguinem Domini in illis realiter adesse: that is, For wee thinke not, that the table of the Lord can worthilie be vsed by anie man, except by him who with a pure fayth, and sincere spirite, doeth worship the flesh of Christ, which was giuen on the Crosse for vs. Notwithstanding, from this it is not concluded, that either the Sacramentes themselues, and symboles, are worshipped, or that the bodie and blood of the Lord is reallie in them.

If no man can communicate at the Lords table worthilie, except he adore Iesus Christ in fayth and spirit, what inconuenient shall there bee, if he who performeth inward adoration, shall also performe externall adoration?

Institut. Lib. 1. Cap. 17. 37. *Caluin*, refuting the Papistes, who when they adore the cōsecrated bread in the Masse, and in their Processions, doe saye, *Christo hanc venerationem deferimus*: Wee, say they, offer this worship vnto Christ. But hee aunswereth them

them in this manner, *Primum si in cœna hoc fieret, dicerem adorationem eam demum esse legitimam, quæ non in signo residet, sed ad Christum in cœlo sedentem dirigitur:* First, if this were done in the Supper, saith *Calvin*, I would saye, that that worship is indeede lawfull, which doeth not rest in the signe; but is directed vnto Christ, who sitteth in the Heauen.

It is objected, that PERKINS sayth, that it is Idolatrie to direct our adoration to the bread, or the place where the bread is. I confesse hee sayeth so: and *Paræus* sayeth as much; *Quia in novo Testamento*, sayeth hee, *post Christi ascensionem in cœlum non licet adorationem alligare certo loco aut rei, sine expresso mandato & promissione Dei, absque manifesta Idolatria. Omnis enim adoratio alligata certo loco aut rei in terris per Christum est sublata & prohibita:* that is, Because in the Newe Testament, after Christes ascension into Heauen, it is not possible, without manifest Idolatrie, to binde adoration to anie certain place, or thing, without the expresse cõmandement & promise of God. For all adoration in the earth, which

Explic. cat. pars 2. de cõt. verborũ Cœnæ.

which is bound to anie certaine place, or thing, is taken away, and forbidden by Christ.

But it is moste true, that both *Perkins* and *Paræus* doe speake against the Papistes. They saye nothing against that Kneeling which is vsed in the Church of ENGLAND, and ordained to be vsed in this our Church. Neither doe they differ in judgement from *Trelcatius*, who sayde, that *Christus est adorandus in mysteriis; tum qua Deus tum qua θεάνθρωπος non tamen in ipsis symbolis consistendum est, aut fidei oculi ad locum panis, sed ad cœlum erigendi sunt*: that is, Christ is to bee adored in the mysteries, both in so farre as hee is God, and in so farre as hee is God and man in one person. Yet wee must not staye in the signes, neyther are the eyes of our fayth to bee lifted vp to the place of the Bread, but vnto Heauen.

Institut. lib. 2. de Cœna Domini, Pars κατασ.

But some are so farre bent against Kneeling, that whatsoeuer is spoken against the idolatrous kneeling of the Papistes, they thinke it doeth make against Kneeling simplie.

It

It may bee objected, that albeit the Councill of *Trent*, speaking of the worshipping of Images, say, that they doe not worship them, because they believe that there is diuine power in them, or that anie thing is to bee asked of them, or that anie trust or confidence should bee put in them: but because the honour which is done to them, is referred *ad prototypa*, which they represent: so that by the Images, which wee kisse, sayeth that Councill, and before which wee vncouer our heads, and fall downe, wee adore and worship Christ, &c. Notwithstanding of this excuse, we holde their doing to be idolatrous: so the like is to be thought, as is alleadged, of that Kneeling which is vsed in receiuing the sacrament, because it is a relatiue worship, like the other. *Sess. 9.*

I answere: first, the difference is great, as was said before, betweene the worshipping of Images, and that worship which we vse in receiuing the Sacrament: the one is forbidden, the other is commanded: *Doe this in remembrance of me.*

Secondly

Secondly, wee doe not worſhip Chriſt in the bread, nor by the bread: the worſhip is not relatiue in this ſenſe, that we worſhip the bread, becauſe it repreſenteth Chriſt: neither is it a tranſient worſhip, begun in the bread, and from the bread tranſient to Chriſt: but immediatly we worſhip Chriſt in our hearts internally, and externally, by our outward geſture, when wee receiue the bread and Cup in rememberance of him.

Doe we worſhip the Booke of the holy Scripture, the wordes and lines written therein, which are creatures, when we vncouer our heads at the reading thereof? Is not this a ſorte of relatiue worſhip, performed to God, and yet without idolatrie? When the Meat is ſet on our Tables, wee vncouer our heads, and doe ſay a Grace: and this is a kinde of relatiue worſhip done to God, wherein no reaſonable man will ſay, that there is any idolatrie.

ARGVMENT IX.

HE ninth Argument is from our conformitie with the Papiſtes, in the geſture of kneeling. By kneeling wee joyne with the Papiſtes, and haue a conformitie with them, albeit that GOD forbade his people to bee like to the GENTILES; and Chriſtians were forbidden to imitate PAGANES.

It is true, that GOD forbade his people to bee like to the GENTILES in their idolatrie, and other abhominations: and Chriſtians did well to eſchewe the ſuperſtions of PAGANES: and wee ſhould abhorre the idolatrie of Papiſtes: yet in manie thinges wee muſt vſe conformitie with them. Wee

agree with them in manie pointes of Christian Doctrine, and Articles of our Christian Fayth. They belieue that there is one GOD; so doe wee: they belieue the blessed Trinitie; so doe wee: they belieue that Christ was conceiued by the holie Ghost, and borne of the Virgine MARIE; so doe wee: they belieue the death, resurrection, ascension, and the second comming of Christ, &c. which thinges wee also belieue. Wee agree with them in the substance of Baptisme: they baptise with water, in the NAME of the FATHER, of the SONNE, & of the holy GHOST; wee vse the same Baptisme: they vse Churches, and Belles, and Pulpits, and manie other thinges, which wee also doe vse: they kneele at Prayer; wee kneele in like manner: and shall wee refuse to kneele at the receiuing of the Sacrament, because it is their custome to kneele?

But it is objected, that to joyne with them in kneeling, is to joyne with them in their grossest Idolatrie: for Kneeling is as the verie soule and life of Bread-worship.

I an-

I aunſwere: This is nothing elſe, but a bolde aſſertion; and is as eaſilie denied, as it is affirmed. The idolatrie of the Papiſtes, is not their kneeling: for Kneeling is a lawfull, & commendable geſture, in the true worſhip of God. But this is their idolatry, that internallie, in their hearts, they belieue that the bread is Chriſts body really, by Tranſſubſtantiatiō: & externally with their bodies, by vncouering their heads, knocking on their breaſtes, bowing their knees &c. they worſhip the bread as the very body of Chriſt, & as Chriſt himſelf, God and man. We doe not direct our worſhip, neither the worſhip of our hearts, nor of our bodies, to the bread, but to Ieſus Chriſt in the Heauens, when wee eate of that bread, and drinke of the cup of the Lord, in remēbrance of him. *Martyr* ſaith, *Si mens non ad ſymbola, ſed ad ſignificata referatur poteſt adoratio licite interponi*: that is, If the mind be not referred to the ſignes, but to the things ſignified, adoratiō may lawfully be interponed. With whom *Caluin* doth agree, ſaying, *Si in cœna hoc fieret dicerem*

Defe. ad Gardin. de Euch. Pars 1. Ob. 1.

Institut. Lib. 4. Cap. 17 37 *adorationē eam demum esse legitimā, quæ non in signo residet, sed ad Christum in cœlo sedentē dirigitur:* that is, If it were done in the Supper, I wold say, that that adoration is lawfull, which doeth not rest in the signe, but is directed to Christ, who sitteeth in Heauen. And euen *Beza* doeth confesse, that Kneeling is not idolatry: *Geniculatio deniq; dum symbola accipiuntur speciem quidem habet piæ, ac Christianæ venerationis; ac proinde olim potuit cum fructu usurpari:* that is, Finally, Kneeling, when the signes are receiued, hath indeede a shew of godly & Christian reuerēce; & therfore, in former times it might haue bene vsed with profit. And after, *Interea tamen cum ista per se non sint idololatrica, idem de illis, quod de proxime præcedentibus, sentimus:* that is, Yet in the meane time, seeing these thinges, of their owne nature, are not idolatrous, I doe thinke of them, as of those which did last passe before.

Epist. 21.

ARGVMENT X.

THE tenth Argument is, That Kneeling is a monument of Idolatrie, and hath beene, by the Papistes, polluted with Idolatrie, in the act of receiuing the Sacrament. I answere: It is no monument of Idolatrie, as being in it selfe a thing Idolatrous. It hath, I confesse, beene defiled with Idolatrie by the Papists: but is that a reason to refuse it? Gods people did not refuse the Arke, albeit it had beene in the hands of the *Philistims:* yea, the Priests claue the wood of the Cart which carried the Arke, & offered the Kyne for a burnt-

1. *Sam.* 6.

offering vnto the Lord: the Siluer, and
Iosu. 6 the Golde, and the Vessels of Brasse, and of Yron, which were found in *Iericho*, were put vnto the Treasure of the House of the Lord: *Gideon*, at Gods
Iudg. 6 commaund, offered a burnt-offering vnto the Lord, with the wood of the Groue which was by the Altar of *Baal*: HIERVSVLEM was inhabited by the *Iebusites*; and by them polluted with execrable idolatrie: yet DAVID repared it, and made it the Citie of GOD; euen the place of the worship of GOD. It is not, therefore, a good Argument, to saye, that because the Papistes haue abused Kneeling, and defiled it with idolatrie, therefore wee cannot purge it from idolatrie, and vse it rightlie.

Our Churches, Belles, and other profitable thinges, were abused by Papistes, and defiled with idolatrie; yet they serue for good vses, euen in the seruice of GOD.

The instance of the brazen Serpent, which *Hezekiah* did not purge, but brake

brake in pieces, is impertinētly alleadged: for th'example of *Hezekiah* wil no wayes binde vs vnto the imitation of it, in the particular circumstances of it.

MOSES tooke the Golden Calfe, and burnt it in the Fire, and did grinde it to powder, and strowed it vpon the Waters, and made the Children of ISRAEL to drinke of it. MOSES indeede had his owne warrand for his doing; and yet Idolatrie may lawfullie bee taken away otherwise.

The fact of ELIJAH, who slewe all the Prïestes of BAAL, euen foure hundreth and fiftie men, was well done by him; yet it doeth not tye vs to imitation.

Secondly, the vse for the which the brazen Serpent was made, had ceased manie years & Ages before that time, and in the worship of God it had no vse. And it is otherwise with Kneeling, which shall haue a profitable vse in the worship of GOD, so long as the Worlde shall stand.

Thirdlie, HEZEKIAH brake in pieces the Idole which was worshipped: but hee reserued the worship which was giuen to the Idole, (to wit, the burning of Incense, and such like) as being due vnto GOD: And euen so haue we broken in pieces the Idole of Reall presence, and Bread transsubstantiated; but haue reserued KNEELING, not to bee giuen vnto the Bread, but vnto IESVS CHRIST, at the right hand of the FATHER.

ARGV-

ARGVMENT XI.

HE eleuenth Argument is, That Kneeling is daungerous, beeing an occasion, and prouocation, to Idolatrie.

I aunswere: Before, it was plainelie called Idolatrie; now it is called an occasion of Idolatrie, and a prouocation vnto it. But this is onelie a naked Assertion, without anie sounde reason to prooue it. First, the proneneſſe of the people vnto Idolatrie is alleadged: but are not they as much bent to profaneneſſe, Atheisme, & contempt of the meanes of Gods worship? And as it is neceſſarie that they shoulde not esteeme too much of the Sacrament, is it not as neceſſa-

cessarie that they should not think too little of the Sacrament? Next, the judgement of the *Belgike* Churches is alleadged, who doe permit to celebrate the Supper standing, sitting, or passing, but not kneeling, because of the danger of bread-worship. But what if they doe feare, where there is no feare? Kneeling hath beene still vsed in the Church of *England*, since the reformation of Religion, without any such danger. The *Polonian* Churches saw as great a danger in sitting, which mooued them to permit standing, or kneeling, but not sitting, because of the danger of Arrianisme; which danger can be no lesse, if not greater, than the other; this error being *in fundamento*, the other being *circa fundamentum*.

ARGV-

ARGVMENT XII.

THE twelfth Argument is, That Kneeling is Will-worship, condemned by th'Apostle, *Col.* 2. 23. I answere, that Kneeling is no parte of Gods worship properly; but an accident, & a mater of circumstance. *Martyr* calleth it, *Adorationis externam notã:* A note externall of Gods worship. *Paræus* saith, that prayer publike & priuat is Gods worship: *Sed cultus Dei nõ est, preces hac vel illa sermonis forma, stando vel genibus flexis recitare, &c:* But it is not Gods worship to recite or rehearse Prayers in this or that forme of speach, stãding, or kneeling, &c. Prayer is an essentiall parte of Gods worship; but kneeling, in time of prayer, is accidentall to prayer; & a man may sometime lawfully vse standing or sitting, in place of it. The celebrating of the holy Communion, is an essentiall parte of Gods worship: but the gestures of sitting,

Defens. ad Gar. de Euch. Ptrs 1. Ob. 38.

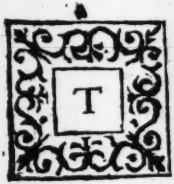
Explic. Catech. Pars 3. Quest. XCVI.

ting; ſtanding, and kneeling, are accidentall things in this kind of worſhip, as other circumſtances are. *Zanchius*, ſpeaking of the Sacrament, ſaith, *Thoſe things only that Chriſt commanded at his laſt Supper, belong to the ſubſtance therof.* And after, *But if wee ſhall alter any thing, which is not commanded of God, or adde that which is not eſſentiall, but only accidentall; & that not as neceſſarie, but as indifferent, or decent, or for order, or edification; it followeth not, that the worſhip inſtituted by Chriſt is any whit changed.* Therefore, if Kneeling be vſed in receiuing the Lords Supper, not as being eſſentiall, but only accidentall; not as neceſſarie, but as indifferent, and decent, and for order and edification, this is no change of the worſhip inſtituted by Chriſt: and conſequently no will-worſhip.

De redempt. lib. 1. de cult. Dei extern.

ARGV-

ARGVMENT XIII.



THE thirteenth Argumēt is, That kneeling in the act of receiuing the Sacrament was brought in by *Honorius*, about 1200. yeares after Christ, & so it is the inuention of Antichrist, and therefore to be refused.

I answere: First, the consequence is not good: for that thing which is good, and profitable, may be the inuention of a wicked man. *Kain* was the first that built a Citie: shall Cities be rejected because they are *Kains* inuention? *Gen.4.7*

Secondly, I denie the antecedent. *Martyr*, I confesse, doeth defend an objection made against the Papists, objecting *Object.xl*

jecting that *Honorius* decreed, that the Hoste, or consecrated bread, when it is lifted vp, or carried about, should be worshipped.

Master *Foxe*, in his Booke of Martyrs, writeth thus, The eleuation and adoration of the Sacrament (saith hee) we can not finde to come in by any other, than by *Honorius* the third, about the yeare of our Lord 1222, who ordained, that the people then should kneele downe, and worship the Sacrament. In like manner *Gualter* saith, that *Innocentius* the third, *Honorius* the third, and *Vrbanus* the fourth, commanded, that the Eucharist should bee kept, worshipped, carried in Procession, &c. But none of these doe affirme that Kneeling at the receiuing of the bread and Cuppe was brought in by *Honorius*, or any other Pope of *Rome*, or for any idolatrous vse.

In 1. Epist. ad Corint. Cap. 11. hom. lviii

It is true, that *Beza* doth think that the bread-worship did flow from the gesture of kneeling: therefore, in his opinion kneeling at the receiuing of the Sacramēt was before the worship-

Epist. 12.

ping

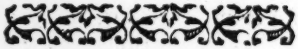
ping of the bread,& consequently before that Idolatrie which the Papistes do cōmit in worshiping the sacramēt. And where it is by him alleadged,that bread-worship did flow frō kneeling, if it was so, that was not by any fault which is in kneeling, but from the corruption of mans nature, which is ready to take occasion of euery good thing, to doe that which is euill. *Noah* began to be an Husbandman, and planted a vineyard, and hee drunke of the wine, and was drunken, and was vncouered in the middes of his Tent. The drunkennesse of *Noah* did flowe from his planting,and wine, which he drunke: and yet no fault was in his planting,nor in the wine, but onely in himselfe. Christ telleth vs, that from the preaching and profession of the Gospell, discordes and persecutions shall proceede; but not by any fault in the Gospell. But it is more probable, that not from Kneeling, but from the opinion of Reall presence, and of Transsubstantiation, did flowe that idolatrie of worshipping the bread.

Gen. 9.

Mat. 10
Luke 12

Which

Which thing is affirmed by CONRADVS VORSTIVS, in his ANTI-BELLARMINVS, saying, *Vt annulus annulum in catena, sic error errorem in papatu secum trahit, & minor quidem sæpe majorem. Sic enim error ille de corporali præsentia Christi in S. cœna errorẽ alium graviorem de signorum transsubstantiatione, & hic rursus alium gravissimum de adoratione & circumgestatione Eucharistiæ necessario ex se peperit:* that is, As one ring in a chaine dooth drawe another, so one error in Popery, doeth drawe another error with it, and the lesser oft times the greater: for so that error of Christs bodily presence in the holy Supper hath necessarily hatched another greater error of the Transsubstantiation of the signes: and this againe another, which is greatest of all, or moste dangerous, to wit, of the worshipping, and carrying, of the Eucharist.



ARGV-

ARGVMENT XIIII.

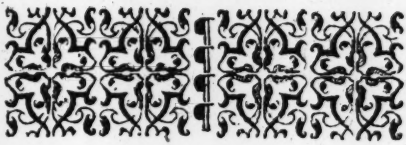
THE fourteenth Argument is, That Kneeling is ſcandalous, beeing an offence to manie, and therefore to be refuſed.

I aunſwere: The offence, if anie bee, is not actiue, and giuen; but paſſiue, and taken. *Perkins*, in his Caſes of Conſcience, and in his Idolatrie of the laſt times, ſaith, that we are to doe our dueties, though men be neuer ſo much offended. It is our duetie to giue obedience vnto Authoritie: *Let euery ſoule*, ſaith the Apoſtle, *bee ſubject vnto the higher Powers*. And as *Peter*, while he ſought to auoide the ſmall offence of ſome, as *Perkins* vpon the Epiſtle to the *Galatians* ſpeaketh, incurred a greater offence of all the Rom. 13

Gentiles: so we resisting the ordinance made for Kneeling, and refusing to giue obedience, lest we should offend some of the people, shall fall vnder a greater offence of the Kings Majestie, a learned, wise, and religious Prince, and of many judicious, both Strangers and others, who shall be offended at our stubburnnesse, in withstanding Authoritie, in a matter in it selfe lawfull. And thirdly, I feare that euen some Ministers doe cause the people to take offence: and against such *Perkins*, in the places which I haue cited, bringeth Christs rule, *Let them alone: they be blinde leaders of the blinde.*

Mat. 15 vers. 14.

ARGV-



ARGVMENT XV.

THE fifteenth Argument, is from the ſpeach of BELLARMINE, who taketh aduauntage by Kneeling, and concludeth thereby Transſubſtantiation.

De Sacr. Euchar. Lib. 3. Cap. 22.

I aunſwere: BELLARMINE diſputing againſt the LVTHERANES, who holde, that the Bodie of CHRIST IESVS is reallie in, vnder, and with the Bread; and ſo that two ſubſtances, one of the Bread, and another of the Bodie of

Christ, are together in one place, hee to ouer-throwe Consubstantiation, that hee may establish Transsubstantiation, reasoneth in this manner: If the substance of the Bread, sayeth hee, were contained together with the body of Christ, vnder the same accidents, it were then dangerous, lest the more simple sorte should worship the bread: for they doe not distinguish, but simply doe worship that thing which is contained vnder those formes.

But what is this to vs, who neyther do affirme Consubstantiation with the LVTHERANES, nor kneeling to the Bread, with the Papistes. It may bee objected, that the same BELLARMINE, in another place, affirmeth, that if it bee lawfull to kneele at the receiuing of the Sacrament, then kneeling to the Sacrament, and to Images, is no Idolatrie.

De sacr. Euch. lib 2. ca. 18

But I aunswere: First, the speaches of him who is an enemie to the truth, should haue no weight with vs.

Next, BELLARMINE in that place la-

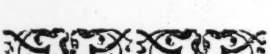
laboureth to refute an aunſwere, made by *Peter Martyr*, to a Teſtimonie of *Nazianzen*, alleadged for Reall preſence: where firſt hee affirmeth, that *Peter Martyr* ſayeth, that Chriſt is worſhipped in the Symbole. Wherevpon hee inferreth, If Chriſt bee worſhipped in the Symbole, hee is eyther reallie in the Symbole, or not: if hee bee, the Sacramentaries doe erre, who denie: if hee bee not, then at the leaſt it is lawfull to fall downe before the Symboles, and there to worſhippe Chriſt, albeit beeing abſent: *Ergo*, ſayth hee, it is lawfull to worſhip the Eucharist, and the Images of Chriſt. Howe faythfullie hee reciteth *Peter Martyrs* wordes, I referre it vnto him that readeth the place.

But to aunſwere vnto *Bellarmines* two concluſions. His firſt concluſion is, *Ergo*, it is lawfull to fall downe before the Symboles, and there to worſhip Chriſt, albeit abſent. I confeſſe it is lawfull to fall downe while wee receiue the Symboles, and to worſhippe Chriſt, not beeing there bodilie pre-

sent in the Symboles, but in Heauen. *Ibi enim & verbis & symbolis visibilibus excitamur ad Christum ipsum & agnoscendum, & adorandum:* For there both by words and visible signes wee are stirred vp both to acknowledge and to worship Christ himselfe.

Martyr. defen. ad Gard. de Euchar. Pars 3.

The seconde conclusion is, *Ergo,* it is lawfull to worshippe the Eucharist, and the Images of Christ. I denie this to followe. It is true, that the Papistes doe maintaine, that when Christ is worshipped in Images, and in the Eucharist, both are worshipped together; the Image and Christ with one worship, and Christ and the Eucharist as being one. But this kinde of worship wee abhorre: neyther can it bee inferred vpon that which wee maintaine anent Kneeling.



ARGV-

ARGVMENT XVI.

THE ſixteenth Argument is from the practiſe of the auncient Church. The ancient Church did vſuallie receiue the Communion vpon the Lords daye, and yet it was not permitted that day to kneele, as it is clearlie witneſſed by Councels, Fathers, & by *Bellarmine*.

I anſwere firſt, The ancient Church did receiue the Cõmunion not on the Lordes day onely, but euery day, as the Writers of the Centuries do witneſſe, out of *Cyprian, lib.* 1. *Epiſt.* 2. and *lib.* 4. *Epiſt.* 6. and M. *Patricke Symſon* affirmeth the ſame in his Treatiſe of the ſacrifice of the Maſſe. And therefore, though it were an infallible truth, that they did not kneele on the Lords day; yet it may be they did kneele on other daies, in the act of receiuing the Sacrament. Secondly, neither *Bellarmine*, nor

Cent. 3. *Cap.* 6.

any of the Ancients, whose testimonie he citeth, doe affirme that kneeling on the Lords day was simply refused, but only in time of publike prayer, to testifie their profession of the resurrection. *Danæus*, vpon the Lordes prayer, hath this exception, *Nisi cum Domini cœna celebraretur*: Except when the Lords supper was celebrated. And *Iustinus*, as he is cited by the Writers of the Centuries, saith, that on the Sonday Christians do assemble, where the Writinges of the Prophets & Apostles are read: & after that the Reader hath ended, the Bishop maketh an exhortation: *Post hæc*, sayeth hee, *consurgimus omnes, & precamur*: After these thinges, wee all rise together, and pray. And after that the Preacher and people had stood vp on their feet, and prayed, the Cõmunion, as he sheweth, was celebrated; which very wel might haue bene done with kneeling. Thirdlie, if this Argumẽt can haue any force against Kneeling, it must haue as great force against Sitting, seeing Standing only was permitted in time of publike prayer.

Part. 2. Cap. 4.

Cent. 2. Cap. 6.

ARGV-

ARGVMENT XVII.

HE ſeuenteenth Argument is, That wee ſhould praye before wee receiue: and after that wee haue receiued, wee ſhoulde giue thankes: but in the act of receiuing, wee ſhoulde neyther pray, nor giue thankes, but ſhould haue our meditation exerciſed in the Analogie betweene the ſignes and thinges ſignified: *Ergo*, wee ſhoulde not kneele.

I aunſwere: Prayer before, and thankſ-